

**JAINISM IN MEDIEVAL INDIA—
A STUDY OF ITS CONTACT WITH MUSLIM RULERS
(1206–1707)**

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PREFACE

Jainism occupies a very important and significant place in the system of Indian religions. It has played a vital role in moulding the socio-cultural life of the people. The Jains have also contributed a lot to the economy of the country. Its literature is massive and well-preserved. However, many aspects of Jainism have not been analysed by the historians and scholars. One of the neglected facets of Jainism has been its contact with the Muslim rulers in the medieval period of Indian history.

Through the ages Indian sub-continent, like a vast ocean has been receiving and assimilating numerous cultural and racial streams. With the advent of Islam Indian society and culture had to face a great challenge. Instead of absorbing Islam Hinduism started staggering before it. In those eventful times, Jainism not only escaped the Islamic fury but secured patronage from the Muslim rulers. Their relations with Alp Khan, the Governor of Gujarat, the influence they wielded with the Sultans of Delhi like Ala-ud-din Khalji, Muhammad-bin-Tughluq and Firoz Tughluq, their impact upon the rulers of Malwa in creating a confluence of Indo-Muslim culture, and an unparalleled respect which they received from the great Mughal, Akbar, were noteworthy achievements. Hence I have made an humble attempt to study Jainism in the context of its contact with the Muslim rulers.

The work is primarily based on hitherto unexplored Jain literary sources available at private Libraries and other Institutions. Jain Munis took keen interest in the important events of the times. Their narration and records have been generally found trustworthy and are corroborated by other contemporary sources. The Muslim chroniclers have, however, failed to record many important events pertaining to the Jains. Notwithstanding the paucity of references in the Persian chroniclers, it is hoped that this dissertation based on non-persian sources would add to the existing knowledge.

It was my proud privilege to work under the guidance of my illustrious teacher, Professor R.C.Jauhri, Chairman, Department of History, Panjab University, Chandigarh. His supervision has helped me complete this work. I shall be failing in my duty if I do not acknowledge the debt I owe to Sh.Agarchand Nahta who opened for me an invaluable treasure of Jain literature in his personal library at Bikaner. He not only helped me in procuring the relevant research material but also provided valuable information regarding Jainism and other Jain libraries.

My thanks are due to Sh.C.P.Mathur and his dedicated team of workers in the Haryana State Archives at Chandigarh for providing necessary facilities. I am also thankful to my husband, Dr.K.K.Dhaumia, for explaining to me many difficult passages in Sanskrit and Prakrit sources and morally propping me up whenever I felt overburdened with twofold duties of maintaining a household and continuing my research. I am also thankful to Sh.N.K.Dania who typed the diglotted material in English and Sanskrit so neatly.

My thanks are due to all the scholars whom I have consulted and freely quoted in this study. In the end I thank the Librarians of various Universities and Institutions for the facilities offered to me during my quest for the research materials.

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CHAPTER I

THE BACKGROUND

THE BACKGROUND

The Jains are a sizeable and important community spread all over this ancient and spiritual land of India. Jainism itself is one of the most important indigenous religions of India like Brahmanical religion and Buddhism, which attracted and inspired millions of people who were traditionally interested in the good life here and the life beyond.

Historically Jainism gained an important place among Indian religions from the time its 24th Tīrthankara Mahāvīr came to the scene in the 6th century B.C.¹ Though at the time of Pārśvanātha, the 23th Tīrthankara of Jains who was present about 250 years earlier than Mahāvīr, the Jain religion had established and organised itself as a distinct faith separate from the prevalent Brahmanical religion or the Vedic religion.² As far as Jains are concerned, they believe in the eternity of their faith and claim Rishabhadeva³ to be the first exponent of the Jain faith. However, the

historicity of Rishabhadeva, the first Tīrthankara, and succeeding 21 Tīrthankaras cannot be established on authentic sources. Their extraordinary long life spans as narrated in the Jain mythology are unbelievable. Nevertheless, it is certain that Jainism existed much before Mahāvīr. The Jains in general were referred to in Sanskrit classics as Nirgranthas (those who have been freed from fetters) and in the Pali classics of Buddhism as Niganthas.⁴ Moreover, "from the fact that in these Buddhist sources the bare name of Mahāvīr alone is not referred to, but with the name of the philosophical school to which he belonged, it is evident that Jainism was in existence even before the time of Mahāvīr."

Before becoming an ascetic Mahāvīr was known as Vardhamāna. "He was born about 540 B.C. and was the son of Siddhārtha, a chief of the clan of Jñātrikas, the associates of the Licchavis of Vaiśālī; his mother, Trisālā, was the sister of the Licchavi chief Cetaka, and thus, like the Buddha, he was wholly the product of the oligarchic martial clans which were a powerful political force at the time."⁵ He left his home at the age of thirty and became an ascetic. "In the 13th year of his asceticism Vardhamāna found full enlightenment and Nirvāṇa; he became a "Worthy"

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(Arhant), a "Conqueror"⁷(Jina), "Ford-maker". After preaching his faith and organising it, Mahāvīra died at the age of about 72 years in 468 B.C. at Pāvā near Rājagṛha, the capital of Magadha.⁸ He was contemporary of Gośāla,⁹ the founder of Ājīvika sect, and the Buddha whom he probably outlived.

As has already been pointed out that Jainism is fully and wholly an indigenous religion which developed in a very natural process of development of Indian religions. It is because of this fact that though different in approach towards the life of a man and metaphysical systems, both Jainism and Buddhism have many common links with Brahmanical religion and all the three have throughout been influencing each other in such an intricate manner that sometimes it becomes very difficult to ascertain what tenets and principles flowed from which stream of thoughts into the other. That is why Hinduism, broadly speaking, includes both Jainism and Buddhism as other minor divergencies in the matters of Indian religious sects and religious thoughts. The conduct rules prescribed for the Jain monks and Bauddha Bhikshus are almost the same as contained in the Brahmanical scriptures for the saṁnyāsis."... For instance the Bauddhāyana Dharmasūtra prescribes the

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following vows: abstention from injuring living beings, Truthfulness, abstention from appropriating the property of others, continence and liberty. The first four great vows agree with those of the Jain ascetics and are mentioned in the same order. The Buddhists also have the same virtues prescribed for their monks, though truthfulness¹⁰ is not given the second place in their list."

Jainism, therefore, flourished well after the death of Mahāvīr and was equally respected and patronised by ancient Indian rulers as they respected and patronised Vedic religion and Buddhism. It is said that Chandragupta¹¹ Maurya became a Jain ascetic in the last days of his life. But as the faith progressed and grew, differences arose about the monastic discipline and the resultant schism appeared in the form of Digambara and Śvetāmbara sects. Perhaps it happened towards the end of Chandragupta Maurya's reign when due to a serious famine a great number of Jain monks had to migrate from Ganges valley to the Deccan. "Out of this migration arose the great schism of Jainism, on a point of monastic discipline. Bhadrabāhu, the elder of the community, who led the emigrants, insisted on the retention of the rule of nudity which Mahāvīr had established. Sthūlbhadra, the leader of the monks who remained in the North, allowed his followers to wear white garments owing to the hardships of the famine. Hence arose the two sects of the Jains, the

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the Digambaras (Space-clad' i.e. naked), and the Śvetāmbaras (White clad).¹² Both Digambaras and Śvetāmbaras have faith in the Jain 'Āgamas' with the only difference that according to the belief of Digambaras the Āgamas were lost with the passage of time, but according to the Śvetāmbaras, inspite of the changes and amendments in the language and the subject from time to time according to the requirement, the main theme and the Kernal remained the same and, therefore, presently available Āgamas are quite valid. These Āgamas of the Śvetāmbara sect were reduced to writing in the 5th century A.D. at a Jain council at Valabhi in Gujarat.¹³ With the passage of time, Digambara Jain sect was further divided into Drāviḍ Sangha, Kāṣṭhā Sangha and Māthur Sangha etc. and Śvetāmbara sect was bifurcated into Caityavāsi and Vanavāsi sub-sects. Further more Śvetāmbar sect was sub-divided into many branches known as gacchas- Kharatara gaccha and Tapā gaccha etc. These gacchas are known to be about eighty four in number.¹⁴ These gacchas are in fact the branches of Śvetāmbara Jain sect which denote different Ācārya Paramparās. Different gacchas have got their own Paṭṭāvalis (names of the Ācāryas in their descending order with their brief introductions, life sketches and achievements in the field of the faith and its propagation) and 'granth Paraśastis' in which generally the introduction of the writer, the copy writer and a few of the Ācāryas

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of the branch are referred to. Since most of the gacchas' Pāṭṭāvalis and granth Prasāstis are not available, therefore, to determine the actual number of the gacchas is not possible. However, these gacchas and their literature are a very important source of the history of Jain religion.

Jainism developed and flourished in Magadha (modern Bihar) from where it spread in northern India. It also spread to the Southern India and had its sway in Gujarat, Malwa, Rājasthān and other north-western parts of India. Unlike Buddhism, Jainism was never totally cut off from its original birth place.¹⁵ It never crossed the Indian boundaries as was done by Buddhism because it could not perhaps find patrons like Aśoka and Kaniṣka who helped Buddhism to spread in South East Asia and China. There were a few rulers who patronised Jainism and helped in its propagation in India. Samprati, the grandson of Aśoka patronised Jainism and was of a great help in its propagation. "He is regarded as Jain Aśoka in history. Just as Aśoka propagated Buddhism, similarly Samprati took measures for the propagation of Jainism. He is said to have constructed Jain temples at several places and installed images in them."¹⁶

The canonical works of Jainism were most probably reduced to writing in the 5th century A.D. at the Jain

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council held in Valabhi (Gujarat). These source books of the Jains are classified under seven different heads:-

(i) The Pūrvas (fourteen in number, are considered to constitute the oldest part of the Jain canon); (ii) The Āṅgas (twelve in all but only eleven being extant. These constitute the oldest source material on Jainism available); (iii) Upāṅgas (twelve in number); (iv) Prakīrṇas (ten in number); (v) Chedasūtras (these are six in number and deal with prohibited conduct for monks and nuns prescribing punishments and expiations for the same); (vi) Mūla-Sūtras (they denote the recorded words of Lord Mahāvīrah himself. These are four in number—(1) Uttarādhyayana Sūtra, (2) Āvaśyaka Sūtra, (3) Daśavaikālika, (4) Piṇḍaniryukti); (vii) Two solitary texts—Nandi Sūtra and Anuyogadvāra Sūtra.

Of all the three major religious thought currents—Brahmanism, Buddhism and Jainism of ancient India, Jainism is a thought current belonging to the path of total renunciation (*निवृत्तिमार्ग*) or extreme asceticism. It is only Jainism which believes in total annihilation of 'Karma' or physical activity to reach the highest goal of Nirvāṇa whereas Buddhism, also a thought current of renunciation, stresses on the annihilation of desires, the root cause of Karma and all sorts of sufferings, and Brahmanism believes

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in enjoying the world in a righteous manner (*प्रवृत्तिमार्ग*)
 and not running from it. In a way all the three believe
 in transmigration of soul. But on metaphysical subtleties
 and detailed interpretations, they fundamentally differ
 from each other. "The world for the Jaina, is not created
 maintained or destroyed by a personal deity, but functions
 only according to universal law."¹⁸

Though Jainism rejects the idea of supremely personal
 god yet it believes in godhead. According to it, the
 term god denotes a higher state of existence of the Jīva or
 the conscious principle which is a better state than that
 of an ordinary human being, for, it is not free from the
 cycle of birth and death. "The liberated souls, according
 to the Jain view, go up the top of the universe and they are
 those who have perfected themselves absolutely and hence are
 those who have no longer to 'face the fall', for they
 eternally remain there. They have cut themselves away from
 the world of life and death (Samsāra)."¹⁹ Jainism believes
 in an infinite number of souls in the universe which are
 all equal but differ only according to the adherence of
 Karma, the matter in a fine atomic form. This Karma can
 be annihilated through penance and carefully disciplined
 conduct.

According to Jainism the soul is eternal, all
 knowing and blissful. It also believes that reality is

1/9 existence and existence is real. The individual soul, matter, space, time and the principles of motion and rest found in the universe are all real.²⁰

As far as the organisational set up is concerned, it was divided into four units- monks, nuns, laymen and laywomen. This set up was in existence since the time of Pārśvanātha, the 23rd Tīrthankara. The code of conduct for the monks and nuns of the faith is very hard and is adhered to rigidly. The life of the monk was governed by five vows, abjuring killing, stealing, lying, sexual activity and the possession of property. All these vows are strictly observed but acts of violence and killing are strictly observed but acts of violence and killing are abjured in all respects, intentional or unintentional, because they are considered to be the most potent cause of the influx of Karma. In this particular aspect of Ahimsā, non-killing, the Jains have gone to the extreme²¹ as compared to all other Indian religions. Jainism believes that salvation can be attained only through the rigorously disciplined monastic life. No layman is supposed to attain Nirvāṇa. According to Digambara Jains even the women cannot attain Nirvāṇa, for which purpose they have to take rebirth as men and become monks.²² As for the rituals

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to be followed by the laymen and laywomen, no hard and fast rules were prescribed in Jainism, therefore, the rituals of child birth, marriage etc. were generally followed by the householder Jains as were prevalent amongst Hindus. However, the profession of agriculture was specially prohibited for the laymen as it involved destruction of life, plant life and small insects.

The most striking feature of Jainism is that though the last Tīrthāṅkara, Mahāvīra belonged to the Kṣtriya caste, a warrior race, the followers of Jainism are mostly people belonging to the merchants' class or even where the profession of the converts was other than trade, they turned to be traders after embracing Jainism. This is perhaps due to the fact that non-killing and tolerance are best suited to the merchants' class, which prospers through peace.

The strict observance of five vows by the Jain monks and nuns, their hard and tormenting penances, deep studies and a very disciplined and puritanic view in the sphere of Jain ethical values have helped Jainism in maintaining purity and piety of the faith whereas Hinduism and Buddhism both fell into dark dungeons of immoral rituals in the

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middle ages. This is "to be noted about Jainism that it was never subjected to the contaminating influence of Tāntrik ideas, which proved ruinous to Buddhism and Brahmanical religion in North India."

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In the medieval period Jainism flourished through the patronage of Chalukyas in Gujarat, Paramāras in Malwa and Rajputana. These dynasties, though not necessarily, Jains themselves, took an active interest in the development of Jainism. They patronised Jain scholars and promoted Jainism in their kingdoms. Jainism became more dominant at the Chālukya court during the reigns of Siddharāja and his successor Kumārpalā. The latter actually became a convert to Jainism under the influence of 'the most learned man of his time', the celebrated Hemachandra (A.D. 1088-1172), and under his inspiration and guidance enriched Gujarat with Jain shrines to an enormous extent. During his reign Gujarat became a stronghold of Jainism, in respect of followers as well as institutions, for all time to come.

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Before the establishment of Turkish rule in India and contact of Jains with the Mohammadan rulers, Jainism was a well established faith in Gujarat, Malwa, Rajputana, Delhi and Punjab. During the Muslim rule, all sections of Hindu society in general had to face hard times to

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preserve their faith against the onslaught of the alien rulers who had come to this land not only as invaders for the love of the enormous wealth and the establishment of their rule, but also with a view to spread Islam which in many regards was a totally different religion from the indigenous religions. However, Jains were successful in maintaining good relations with the Mohammadan rulers throughout, though the development and progress of Jainism was naturally not as conspicuous as witnessed earlier.²⁵ This is fairly borne out by the Jain literature of the time which has hitherto remained unnoticed to a great extent and which will be extensively utilised in the chapters that follow.

...

NOTES TO CHAPTER I

1. See Jyoti Prasad Jain, Religion and Culture of the Jains, pp.8-9;
 "... Most authorities believe that the date of his (Mahāvīra's) death was 468 B.C., although the Jains themselves place it some sixty years earlier." Wm Theodore de Bary, Sources of Indian Tradition, p.46;
 "Mahāvīra also known as Vardhamāna, the twenty fourth and last of the Tirthankaras, was born 250 years after Pārśvanātha, and this, according to Jain traditional era still current, corresponds to 599 B.C...." Suniti Kumar Chatterji, "The Cultural Heritage of India, vol.I, p.400.
2. Jagdish Chandra Jain, Jain Āgama Sāhitya Men Bhārtīya Samāja, pp.5-7.
3. Suniti Kumar Chatterji, The Cultural Heritage of India, p.400;
 "In its heyday, the Vedic religion, which gradually developed into Brāhmanism, posed a serious rival to the Ṛṣabha cult, or the creed of the Ārhatas, Vratyas or Śramaṇas as Jainism was then variously described...." Jyoti Prasad Jain, Religion And Culture of the Jains, p.3.

4. Rahul Sankrityayan (ed.), Majjhima Nikāya, pp.43-45;
Parshu Ram Sharma (ed.), Baudhhāgamartha Saṃgraha, p.241;
Mahavastu, Translated by J.J.Jones, p.209.
5. S.Gopalan, Outlines of Jainism, pp.5-6;
Wm.Theodore de Bary, Sources of Indian Tradition, p.45.
6. A.L.Basham, The Wonder That was India, p.290;
Jyoti Prasad Jain, Religion and Culture of the Jains, pp.13-14;
Suniti Kumar Chatterji, The Cultural Heritage of India, p.400;
Wm.Theodore de Bary, Sources of Indian Tradition, pp.45-46.
7. A.L.Basham, The Wonder that was India, p.290;
Jyoti Prasad Jain, Religion and Culture of the Jains, pp.14-15;
Wm.Theodore de Bary, Sources of Indian Tradition, p.46.
8. Wm.Theodore de Bary, Sources of Indian Tradition, p.46;

The Jain Tradition maintains that 527 B.C. is the year of Mahavira's Nirvāṇa. For this see Jyoti Prasad Jain, Religion and Culture of the Jains, pp.16-17.
9. Asim Kumar Chatterjee, A Comprehensive History of Jainism, p.29.
10. S.Gopalan, Outlines of Jainism, p.9.

11. Suniti Kumar Chatterji, The Cultural Heritage of India, p.401;
 Wm.Theodor de Bary, Sources of Indian Tradition, p.86;
 Jyoti Prasad Jain, Religion and Culture of the Jains, p.23.

12. A.L.Basham, The Wonder that was India, p.291;
 Suniti Kumar Chatterji, The Cultural Heritage of India, p.402;
 Jyoti Prasad Jain, Religion and Culture of the Jains, p.19;
 Wm.Theodore de Bary, Sources of Indian Tradition, p.47.

13. Wm.Theodore de Bary, Sources of Indian Tradition, p.54;
 Asim Kumar Chatterjee, A Comprehensive History of Jainism, p.108.

14. See for detail Agar Chand Nāhtā, Rājasthān Kā Jain Sahitya, pp.23-24.

15. Jagdish Chandra Jain, Jain Āgama Sahitya Main Bhārtiya Samāja, p.25.

16. Kailash Chandra Jain, Malwa Through The Ages, p.120;
 Jyoti Prasad Jain, Religion and Culture of the Jains, pp.23-24;
 Asim Kumar Chatterjee, A Comprehensive History of Jainism, pp.41-42.

17. See for detail S.Gopalan, Outlines of Jainism, pp.29-36;
 Jyoti Prasad Jain, Religion and Culture of the Jains, pp.152-154;

Suniti Kumar Chatterji, The Cultural Meritage of India, pp.418-419.

18. A.L.Basham, The Wonder That Was India, p.292,
19. S.Gopalan, Outlines of Jainism, p.39.
20. Jyoti Prasad Jain, Religion and Culture of the Jains, p.33.
21. "If Jainism has been described as an ethical system par excellence, Ahimsā is the key note of that system." Jyoti Prasad Jain, Religion and Culture of the Jains, p.99.
22. Jai Chandra Chhabra (ed.), Aṣṭapāhuda of Kunda Kundācārya, pp.63-64.
S.Gopalan, Outlines of Jainism, p.26.
23. R.C.Majumdar (ed.) The Struggle for Empire, p.403.
24. A.K.Majumdar, Chaulukyas of Gujarat, pp.119-120;
K.M.Munshi, Glory That was Gujaradeśa, p.349;
Suniti Kumar Chatterji, The Cultural Meritage of India, p.401;
Jyoti Prasad Jain, Religion And Culture of the Jains, p.27.
25. Jyoti Prasad Jain, Religion And Culture of the Jains, p.28.

CHAPTER II

**TURKISH INVASION AND JAIN CENTRES:
GUJARAT, MALWA AND RAJPUTANA**

TURKISH INVASION AND JAIN CENTRES:

GUJARAT, MALWA AND RAJPUTANA

Jainism, though originated in Magadha country, laid its strongest foundations at Valabhi in Gurjardeśa, where the second council of the faith was held under the guidance of Devardhigani in the first quarter of the 6th century¹ A.D. It has already been stated in the previous chapter that towards the end of Chandragupta Maurya's reign, a serious famine forced the Jain monks to spread themselves from Magadha to the North-West and to the South.

The Digambara branch of Jains flourished in the South and called itself the Mūla Saṅgh,² being more orthodox it did not allow others to reach its literature, if any. The Śvetāmbaras whose canon was finally settled and reduced to writing at the second council of Valabhi, prospered more in the North and produced a vast literature. Its main³ citadel remained Gurjardeśa (Gujarat), although it spread itself widely in the regions of Malwa and Rājputānā.

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It is interesting to note that the ports of Gujarat from the time immemorial, were gateways of Indian trade with the foreign lands beyond sea.⁴ Gujarat naturally was, therefore, a very important region of foreign trade and it prospered much through imports and exports.⁵ The jains who were mostly traders by profession, perhaps found the area of Gujarat the most suitable place for their professional activity and prosperity. Moreover, it was very near to the old and famous city of Ujjaini which held a very important and prominent place in the spheres of trade activities in India.

Indian people had trade links with many foreign people and countries including Arabs⁶ with whom they had well established trade relations through sea ports of Saurāṣṭra or Gujarat even before the establishment of Islam. After embracing Islam, Arabs tried to invade India through sea-routes under the new religious fervour many a time but they were bravely driven away by the Indian people. Those were the first contacts of Hindu India with the people of Islam. Then followed along with sea-route invasions, the invasions through land route of Sindh and Baluchistan by the Arabs which continued after the death of Harsha, the last Hindu Emperor. During all this period, Arabs could capture only the

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areas of Sindh and Multan where, too, their position was not much strong. Thus the contacts of Islam with India through Arabs left only bitter impressions of the new religion which tolerant Hindus had to face. Of course, through these large scale contacts, certain cultural exchanges had been taking place indirectly. After the Arabs it was the turn of the Turks to invade India under their idea of subjugating the infidels for the victory of Islam all around. Initially Mahmud of Ghazni was the only important Turk who invaded India many times, but, as it seems, his aim was to ~~loot~~⁷ the enormous wealth of the country and not to capture the territory for the establishment of permanent Muslim Empire. It was only Muhammad Ghorī who thought of capturing the Indian territories and⁸ establishing a Muhammadan Empire on the Indian soil. We find his successor Qutb-ud-din Aibak ruling over India⁹ from 1206 to 1210 at Delhi as first Muslim Sultan of India.

From 11th to 13th century A.D. was a period of struggle and political turmoil in Northern India when the forces of Islam were colliding against the Hindu States and principalities for their firm footing on the soil. The native rulers had not yet reconciled themselves with the onslaught of the alien rule and were, therefore, incessantly struggling to recapture their lost grounds and

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throw off the alien yoke forced upon them. Naturally those were the times when no rapport could be made with the followers of Islam by the followers of Indian faith, because the dust of wars based on religious hostility was not yet settled down to make people of both the sides to pause and think about exchanging their views. This political and cultural state of affairs continued to a larger extent upto the end of the 13th century. It is because of this fact that upto this time, no references are available of the Jains having relations with the Muslim rulers.

As has already been pointed out, prior to the establishment of firm Turkish Sultanate in India, the Jains had their established centres in Gujarat, Malwa ~~and~~ Rajputānā. These were also the areas where the Turkish Sultanate got itself established fully well.

GUJARAT

Jains, though they have established themselves firmly in Gujarat since 6th century A.D., they flourished much at the time of Chalukaya rule in Gurjar deśa. Chalukyas of Gujarat, though all of them were not followers of Jain faith, yet they patronised Jainism equally well. The very founder of the Chalukya dynasty in Gujarat, Mūlarāja got built a Jain temple at Anahilavada, his capital. Sajjana

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of Prāgvāṭa family of Anahilavāḍa, was his legal advisor¹⁰ and he was a follower of Jain faith. Vimal, another Jain devout of Prāgvāṭa family and minister of Bhim I of Chalukya dynasty, built at Ābu a most magnificent Jain temple of Ādinātha. This temple was built in A.D. 1031¹¹ which is considered to be unique in its beauty and grace. Jainism reached its acme during the reign of Siddharāja and his successor Kumārpāla. A great scholar and writer, Jain Ācārya Hemachandra (1088-1172) influenced both the rulers of Chalukya dynasty to a great extent and the latter actually became a Jain follower. Ācārya Hemachandra wrote about 1163 A.D. his Kumārapāla Carita in his honour. Kumārapāla became so much enthusiastic about Jainism that he forbade the slaughter of animals, erected a number¹² of Jain temples and pursued a pro-jain policy.

Infact the theme of Kumārapāla's life and exploits became very popular with the Jain writers and a number of works were written in his honour. Apart from Ācārya Hemachandra's above mentioned work, Kumārapāladeva Caritam was composed by Somatilaka Sūri towards the end of the¹³ 14th century of Vikrama era. Another Kumārapāladeva-caritam containing about 221 stanzas have been found and published in the Kumārapāla Carita Saṁgraha by Singhi Jain Śāstra Śikṣā Pīṭha, the writer of which is not known.

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The oldest manuscript available of it belongs to V.S.1385.¹⁴
 Another noteworthy work on Kumārapāla is Kumārapāla Pratibodha¹⁵
 written by Somaprabhācārya in V.S.1241. Somatilaka Sūri's
 Kumārapāla carita also clearly refers to Kumārapāla's
 conversion to Jain faith under the influence of Acārya¹⁶
 Hemachandra Sūri.

Another important book written by Someśvaradeva,
 is Kīrti Kaumadi Mahā Kāvya in which the royal priest
 of Chalukyas extolls the deeds and family of Vastupāla, a Jain
 of Prāgavāṭa family and the minister of Lavaṇaprasāda
 and his son Vīradhavalā, who were the rulers of Dholaka in¹⁷
 the first half of the 13th century A.D. In the second
 Chapter of Kīrti Kaumadi is described the lineage of
 Chalukya rulers of Gujarat starting from Mūlarāja, the
 founder upto the time of Vīrdhavalā whose contemporary
 he (Someśvaradeva, the writer) was and under whose
 patronage he wrote this work as panegyric to his family.
 The 3rd Chapter of the book describes the family line of
 Vastupāla, the author's patron.

Thus we find that under the Chalukyas of Gujarat,
 Jainism prospered and flourished both in aspect of followers
 and institutions. Tejapāla, the minister of Chalukyas
 and brother of Vastupāla, built a temple of Neminātha

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in A.D. 1230 at Ābu. At Stambhatīrtha (Khambhat) was built the Cintāmaṇi Pārśvanātha temple in A.D. 1108 and was repaired in 1295. ¹⁸ Śātrunjaya and Girnar were other famous Jain tīrthas in Kathiawara in those days which still continue to be so. ¹⁹

It was during such a flourishing period of patronage of Jains by the Chalukyas that Shaha-bu-ddin Muhammad ²⁰ of Ghor invaded Gujarat and was defeated. Kīrti Kaumadī of Someśvaradeva mentions this historical fact about the defeat of Muslim invaders at the time of Mūlarāja II, the Chalukya ruler (1176 A.D. to 1178 A.D.). It is stated there that Mūlarāja, son of Ajayapāla defeated the army of Turks and he reduced them to such a big heap of skeletons ²¹ that Mt. Ābu forgot his father Himalaya. The Prabandha cintāmaṇi of Merutuṅgācārya records that the mother of Mūlarāja, whose name was Nāikidevi, took her son in her lap and defeated the army of Turks at the gaḍarāghaṭṭa ²² battle field. It seems that the author of Prabandha Cintāmaṇi had wrong information as Mūlarāja II was not so young as to be carried in the mother's lap at the time of war against ²³ Turks which is clearly borne out by others like Someśvara.

After getting defeated at the hands of young King Mūlarāja II, Muhammad Ghori did not dare to attack Gujarat again for another twenty years, and he changed his policy,

2/8 as the situation demanded, regarding the invasions of Hindustan and started invading and annexing the territories of Panjab under Muhammadan rule in those days where he²⁴ was successful in his campaigns.

MĀLWĀ

Ujjayini (modern Ujjain) has since long been a seat of learning and of cultural importance because of its geographical position. Jain tradition associates Chandapradyota, the famous king of Ujjayini in the 6th century B.C., with the propagation of Jain faith in Ujjayini, Daspura (modern Mandisor) and Vidiśā (Bhilsa).²⁵ Even if the Jain tradition may partially be true, there is no doubt about it that Malwa region has been an area of Jain activities.

From a Jain work Prabhāvaka Charita, we gather information that Pratihāra ruler of Gwalior, Nāghbhata II (815-833 A.D.) under the influence of Jain Ācārya Bappabhaṭṭi²⁶ Sūri spent much money on setting up Jain images at Gwalior. Before the Paramaras arrived on the scene, Jainism had its influence in Malwa because of Uddyotana Sūri and his disciples' efforts. Uddyotana Sūri died in about 937 A.D.²⁷ while on pilgrimage to Śatruñjaya from Malwa. Dhāra

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was also connected with Jain saints and Jain temples. It was in Dhāra in the Pārśvanātha temple that Devasena wrote his Darśanasāra in V.S.990 (A.D.933).²⁸

Under the Paramara rulers of Malwa, Jainism flourished a great deal. Many Jain literary works were produced and Jain temples and monasteries erected in this period. Under Bhojadeva of Dhāra, Śrichandra wrote his Purāṇasāra and commentaries on Padmacharita of Raviṣeṇa and Mahā Purāṇa (Apabhraṃśa) of Pushpadanta²⁹ in the beginning of the 11th century. Nemichandra Saidhanika wrote the Laghudravya Saṃgraha at Āśramanagara (Keshoraipatan) during the reign of Bhoja when Śripala was Maṇḍalika.³⁰

Āśadhara (13th century) is another poet of Malwa who is said to be the author of more than twenty works. His Sāgara dharmāmrita and Anāgaradharmāmrita are the most famous and popular works. He makes mention of five kings of his time, Vindhya Varma, Subhaṭa Varma, Arjuna Varma,³¹ Devapala and Jaitugideva.

Amitagati, the writer of Pañchasaṃgraha, a compendium of Jain philosophy, claims to have been honoured by Bhoja,³² Muñja and Sindhula.

The great Jain writer Prabhāchandra was honoured by Bhojadeva. Dhanapāla wrote his Tilakamañjari at the request

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of Bhoja who conferred on the author the title of Sarasvati. Under his influence, Bhoja is said to have inclined towards Jainism.³³

The Jain temples at Un ascribed to the 11th and 12th centuries, appear to have been built during the reign of the later Paramara kings of Malwa.³⁴

Towards the end of the 11th century and beginning of the 12th century, Jainism seems to have prospered greatly during the reign of Naravarman. Samudravijaya, who studied Tarkaśāstra in Malwa, was a famous figure at the court of Naravarman.³⁵ Many Jain temples were built and images were installed during the reign of Naravarman. The inscription of V.S.1157 (A.D.1101) on the pedestal of the Jain image of the Jain Tirthankara Pārśvanāth at Bhojapur, records that it was installed by Chillana of the Vemaka family during the reign of Naravarman.³⁶

It is evident from the numerous Jain temple remains at Badoh, Gyaraspur, Bhilsa, Buddhi Chanderi, Narwar, Padheoli, Bithla, Rakhetra, Suhania, Dubkund, Gandharva and Badwani, that Jainism was quite popular and made a considerable progress under the Paramaras in Malwa.³⁷ In this very context the mention of old holy places of Jainism existing before the 14th century A.D., in Vividhatīrtha of Jinaprabha Sūri, who refers to Kudungesvara of Ujjain, Abhinandanadeva at Mangalapura, Supārs'va at Das'pura and Mahāvīr Bhailasvāmigadha, is noteworthy.³⁸

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RĀJPUTĀNĀ

Long before the Turkish invasions in 12th and 13th century A.D., Jain faith had spread itself well under the patronage of some Rajputa rulers in Rajputana.

The Pratihara ruler of Mandor, Kakkuka (861 A.D.), though himself a believer of Brahmanical faith, built a Jain temple at Rohiniskūpa (modern ghatiyālā of the old Jodhapur state) in A.D. 861.³⁹

A great reformer of Jain faith of 8th century Sūri Haribhadra, belonged to Chittor. His 'Dharmabindu' is one of the most compact expositions of the Jain Dharma.⁴⁰ Haribhadra's reformist movement was carried on by his pupil Uddyotana Sūri, who belonged to Jālor and wrote his Kuvalayamālā in the Rṣabhadeva temple of that city. Jālor was adorned with a number of Jain shrines and was a very well known Jain centre in those days.⁴¹

Bhinnamāla or Bhinamāla was also a great Jain centre from the 7th century onwards. Jinaprabha refers to this place as sacred to Mahāvīr. It was the capital of the Cāpa King Vyāghramukha in the year 628 A.D. The kings of Cāpa Dynasty were great patrons of Jainism.⁴² Siddharṣi Sūri, a reformist of Haribhadra Sūri's line, wrote his Upamitibhavaprapañchakathā at Bhillamāla in 905 A.D.⁴³

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The Chauhāns of Sāmbhar and Ajmer also extended their patronage to a great extent. "Prithvirāja I had a cupola put on the Jain temple at Ranthambhor. His successor Ajayarāja presented a gold Kalash to an Ajmer Jain temple. Arṇorāja patronised Dharmaghoṣa Sūri. Vighraharāja IV built a Jain Vihāra at Ajmer and prohibited the slaughter of animals on certain days in the year. Someśvara granted a village to the Bijolia Jain temple, and Prithvirāja III not only employed Jains in his service but also arbitrated in a discussion between two Jain scholars, Jinapati Sūri and Padmaprabh.⁴⁴"

Chauhan rulers of Nāḍol patronised Jain religion in the 12th and 13th centuries during the overlordship of Kumārāpāla Chalukya of Gujarat (12th century A.D.)⁴⁵ and after his reign. Thus Nāḍol became a centre of Jainism. This town became one of the celebrated Pañchatīrthas of the Jains of Marwar. The King Aśvarāja, who was a feudatory of Kumārāpāla, gave commands for the strict observance of Ahimsā in his kingdom on certain days. An inscription of 1158 A.D. (V.S. 1215) on the two standing images speaks of the images as having been set up in the temple of Mahāvīr in Visada-sthāna by Padma Chandragani,⁴⁶ a pupil of Deva Sūri.

Pāli, which is situated to the South-east of Jodhapur

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city at a distance of about 72 kms, its ancient name was Pallikā or Palli. It was an important trade centre in early times. The Pallivāla gaccha of Jains was also named after it. In the 12th century A.D., Pālī became a part of the Nāḍol kingdom and was ruled by the Chauhans who were the feudatories of the Chalukyas of Gujarat. Pālī remained a place of pilgrimage of the Jains. Madanakīrti mentions Palli Jineśvara alongwith other holy places in the Śāsanachatuṣṭiṃśatikā, written in the 13th century A.D. Siddhasena Sūri pays his high respects to this place in his Sakalatīrthastotra. The place was well known by the name Pūrṇabhadra Mahāvīr.⁴⁷

There is a reference to the building of a Jain temple at Diyana in the old Sirohi state in an inscription of 967 A.D.⁴⁸

In Marwar also Rashtrakūtas of Hastikundī (modern Hathundī) patronised Jainism. Dhavala, the son of Mammata, was the most powerful ruler of this dynasty. He was also a follower of Jainism. Jainism prospered very well under the patronage of Rashtrakūta rulers of Hastikundī.⁴⁹

Vikramapura (modern Bikampur) which is at 155 Kms from Jaisalmer, was a stronghold of Jainism in early times. The renowned Ācāryas of Kharataragaccha are specially associated with this town in many ways. Jinavallabha Sūri

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visited this town in about 1111 A.D. Jinadatta Sūri, a contemporary of Chauhan ruler Arjorāja (1133-1151 A.D.), erected a temple of Mahāvīr. Jinapati Sūri, who was born in 1153 A.D., was specially associated with Vikramapura. He conferred the title of Ācārya on Padmaprabha in 1193 A.D., who was at that time called Sarvodeva Sūri. In 1265 A.D. Jineśvara Sūri initiated several persons to monkhood and Jinaprabodha Sūri also visited this town in 1283 A.D. on the request of the Saṃgha and worshipped the Mahāvīr temple there.

Jaisalmer was also a very strong hold of Jains. The rulers of Jaisalmer, though themselves not Jains, patronised Jainism to a great extent and it flourished under their patronage. Many beautiful temples were erected. From a prasasti of the Daśaśrāvaka Charita written in 1218 A.D., it is known that Jagaddhara, son of Kshemandhara, constructed a temple of Pārśvanātha at Jaisalmer. In 1287 A.D. Jinaprabodha Sūri was received by King Kanadeva at Jaisalmer and the Ācārya spent his rainy season there on the request of the ruler. In 1299 A.D. Jinachandra Sūri paid a visit to the town being so requested by Jaitrasīmha, the ruler of Jaisalmer. The Chintāmaṇi Pārśvanātha temple at Jaisalmer was repaired in 1416 A.D. during the reign of Lakshmana Sīmha. Lodorva which is situated about 16 kms North-West of Jaisalmer, was also a ~~few~~ flourishing place

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for the Jains. During the visit of Vardhamāna Sūri's pupil Jineśvara Sūri in about 1034 A.D., the sons of Sāgara, the ruler of the town constructed the temple of Pārśvanāth⁵¹. A copper plate inscription found from Lodorva by Tod of the period of Vijayarāja proves without doubt that Jainism was prevalent at this place in the 12th century A.D.

Kharataragaccha, a very prominent gaccha of Jains, though it originated in Gujarat, flourished much in Rajasthan. Many important Jain Ācāryas such as Jineśvara Sūri, Jinavallabh Sūri, Jinadatta Sūri, Jinachandra Sūri, and Jinapati Sūri are associated with, as has already been shown, with the Rajasthan area. Jinavallabha Sūri, the great disciple of Jinesvara Sūri, made Chitrakūṭa as his headquarters and established temples at Marot,⁵² Marwar, Nāgor and Chitor.

Mount Ābu, a celebrated mountain in the South of the state of Sirohi, Rajputana, situated in $24^{\circ}36'$ N. and $27^{\circ}43'$ E, which rises suddenly from the flat plain like⁵³ a rocky island lying off the sea-coast of a continent. This has also been a strong foothold of Jains since the beginning of the 11th century, especially from the constructional point of view it presents best specimens not only of Jain temples but of ancient Indian craftsmanship

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in the sphere of architecture. The architectural activity of the Jains was mostly limited to Dilwārā and Mount Ābu. Numerous Jain temples were built there but two of which deserve special notice. The first of these temples was built by Vimala, a viceroy of the Chalukya Bhim I, in 1031 A.D. Dedicated to Ādināth or Rṣabhanātha this temple in pure white marble, for its rich delicate carving and beauty, is considered to be unique in the world. The second temple dedicated to Neminātha was built in 1230 A.D. by Tejahpāla, a minister of Vaghēla Viradhavala. Both these temples are very simple when looked from outside but their interior is lavishly adorned with decorative designs. The viewer stands aghast to see the marvellous and finest details in the designs of flowers and figures.

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Without going into further details of the cities and places in Rajasthan in connection with their association with Jainism, it is evident from the foregoing pages that Jainism had a very strong foothold in Rajputana before the Turkish invasion of the land.

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3. Ibid., p.19.
4. A.L.Basham, The Wonder That was India, pp.229-230;
K.M.Munshi, Gujarat and its Literature,
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8. Mahmad Habib, Introduction to Elliot & Dowson,
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9. A.B.M.Habibullah, The Foundation of Muslim Rule in India, p.74.
10. R.C.Majumdar, The Struggle For Empire, pp.427-428.

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11. A.K.Majumdar, Chaulaukyas of Gujarat, pp.384-385;
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12. A.B.Keith, A History of Sanskrit Literature, p.172;
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13. Refer to Kumārāpāla Caritra Saṁgraha edited by
Jinavijaya Muni, 1956 A.D., introduction, p.3.
14. Kumārāpāla Caritra Saṁgraha edited by Jinavijaya
Muni, 1956, A.D., Introduction, p.2.
15. Ibid., Introduction, pp.5-6.
16. तत्रैव मदिरामांसं नियमं जीवितावधिम्। दत्त्वा कृमापतेः
प्राप्तो नाम्नाऽणहिल्ल पत्तनम्॥
तत्र सर्वोपधाशुद्ध सिद्धान्तोपनिषद् गिरा। सम्यक्त्वं
ग्राहयामास संप्रतेरिव भूपतेः॥ (कुमारपालदेवचरितम्, 17, 83-84)
17. R.C.Majumdar (ed.), The Struggle For Empire,
pp.79-80.
18. M.S.Commissariat, A History of Gujarat, vol.I,
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19. R.C.Majumdar, The Struggle for Empire, pp.428-29.
20. Minhāj, Tabakat-i-Nasiri, translated by H.G.Raverty,
p.516;

A.B.M.Habibullah, The Foundation of Muslim Rule in India, p.47.

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चापलादिब बालेन रिंखता समरांगणे। तुरुष्काधिपतेयैः, विप्रकीर्णा वरूथिनी॥
यच्छिन्नम्लेच्छ कंकाल स्थलमुच्चैर्विलोकयन्। पितुः प्रालेयशैलस्य, न स्मरत्यबुदाचलः॥"
-(कीर्तिकौमुदी महाकाव्यम्, 2, 56-58)

- 22- 179) स० 1233 पूर्वं वर्षे 2 बालमूलराजेन राज्यं कृतम्। अस्यमात्रा
22. नाइकिदेव्या परमदिभूपतिसुतयोत्संगे शिशु सुतं नृपं निधाय गाढरारघट्ट
नामनि घाटे संग्रामं कृत्वा म्लेच्छराजा तत्सत्त्वादकालागत जलदपटल
साहाय्येन विजिग्ये।"

(प्रबन्ध चिन्तामणि, 4, 97)

23. K.M.Munshi, Glory That was Gujjaradesa, Part II, pp.359-360.
24. A.B.M.Habibullah, The Foundation of Muslim Rule in India, p.47;
K.M.Munshi, Glory that was Gurjaradesa, p.360.
25. K.C.Jain, Malwa Through The Ages, p.119.
26. Dasharatha Sharma, Rajasthan Through The Ages, p.143;
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27. K.C.Jain, Malwa Through The Ages, p.490;
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Pratipal Bhatia, The Paramaras, p.267.
29. R.C.Majumdar, The Struggle For Empire, p.434;
K.C.Jain, Malwa Through The Ages, p.402;
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30. K.C.Jain, Malwa Through The Ages, p.402;
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31. R.C.Majumdar, The Struggle For Empire,
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D.C.Ganguly, History of the Paramara Dynasty,
pp.292-295.
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33. D.C.Ganguly, History of the Paramara Dynasty,
p.250;
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K.C.Jain, Malwa Through The Ages, p.401.
34. For the identification of Un, an old site in
erstwhile Indore State, Central India, see
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K.C.Jain, Malwa Through The Ages, p.402.
35. D.C.Ganguly, History of the Paramara Dynasty,
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is given as Samudraghosa; K.C.Jain, Malwa Through
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37. K.C.Jain, Malwa Through The Ages, p.404.
38. Vinaprabha Suri, Vividhatirtha Kalpa, Kalpas 47, 32 & 45,
K.C.Jain, Malwa Through The Ages, p.404.

39. Asim Kumar Chatterjee, A Comprehensive History of Jainism, p.154;
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40. Dasharatha Sharma, Rajasthan Through The Ages, p.416.
41. Asim Kumar Chatterjee, A Comprehensive History of Jainism, p.153;
Dasharatha Sharma, Rajasthan Through The Ages, p.416;
K.C.Jain, Ancient Cities and Towns of Rajasthan, p.185.
42. Asim Kumar Chatterjee, A Comprehensive History of Jainism, p.153.
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48. Dasharatha Sharma, Rajasthan Through The Ages, p.421.
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51. K.C.Jain, Ancient Cities And Towns of Rajasthan, pp.369-71;
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CHAPTER III

JAINISM AND THE SULTANS
OF
DELHI

JAINISM AND THE SULTANS OF DELHI

Throughout the period of its development and spread to the various parts of the country, Jains maintained very cordial relations with the various royal families. It was possible on account of the broad based ideology, simplicity, piety and self-sacrificing spirit of Jainism. The scholarship of Jain saints and a practical, non-prejudicial approach towards life also impressed the rulers. It is interesting to find that Jainism tried to mould the ways of the people more than to convert them to Jain faith. Jainism has deeply influenced the Hindu ways of life and was in a position to obtain tolerance from the Mohammadan rulers.

Towards the middle of the 14th century, an important and definite literary evidence is found which tells us that Jains had very close and cordial relations with Mohammadan governors of Gujarat. Nabhinandana Jinoddhāra Prabandha is written in the form of a Prabandhakāvya, i.e., the epic form, by Kakka Sūri

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in praise of Samara Shah who took full interest and pains in renovating the famous Jain temple of Śatruñjaya in the Gujarat province. This long narrative poem is divided into five Prastāvas, i.e., Chapters. The poem was written at Kānjarota Pura in the year thirteen hundred and ninety three.² (1393 Y.S., i.e. 1336-1337 A.D.)

In the beginning of the third Chapter of the Kāvya, we find a reference to Sultan Alā-ud-din (Khalji) whose cavalry currents covered the whole land. He defeated the King of Devagiri and then established him (the king of Devagiri) there as his own column of victory.³ He killed King Mammira, who had one and a quarter lac of army and appropriated to himself all that belonged to that egoist.⁴ He captured the ruler of Chitrakūṭa (Chittor) fort and confiscating all his property he made him move from city to city like a monkey roped in the neck.⁵ Terrified by his valour Karma, the King of Gujrar Pradeśa (Gujarat), fled to the foreign lands and died while roaming like a pauper.⁶ The King of Malwa who remained in the fort for many days, was also brought to him as a captive like a lifeless man and a person devoid of all chivalarous deeds.⁷ Sultan (Alā-ud-din) subdued the king of Kārṇāṭa, Pāṇḍu and Tilaṅga (Telengana) territories like Indra.⁸ None can count many such important places such as Samiyānaka (Siwana) and Jabālipura (Jalor) which he captured though it was a difficult task.⁹

3/3

There in Pattan was Alp Khan who was the servant of¹⁰ the Sultan and ruler of the people of Pattan. The son of Desal, Samara Singh used to serve Alp Khan because it is service that fulfills all the purposes. The ruler also loved him like his own relation. Qualities make a man¹¹ great. Nābhinandan Tīrthankara's temple at Śatruñjaya tīrtha was unfortunately destroyed by the Mlecchas, i.e.,¹² Mohammdans.

Desal was pained to learn the destruction of the tīrtha and he wanted to repair and renovate the same. He assigned this task to his son Samara, who told his father that he would satisfy Alp Khan and bring his orders¹³ allowing the repairs of the Śatruñjaya temple. He went to see Alp Khan, the governor of Gujarat on an auspicious day with offerings of jewels, pearls, gold, garments and ornaments etc.

Alp Khan was pleased to see Samara Singh and received¹⁴ him with brotherly affection. Enquired about the reason of his visit by Alp Khan, Samara told him that the government officials have damaged the temple ~~at~~ Vimalāchala where all Hindus go on pilgrimage and utilize their wealth in feeding the poor and needy. He also requested him for his orders for the necessary repairs so that he may carry it out. Alp Khan allowed him happily and on his

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further request asked Malik Behram to prepare the necessary farman, which he rapidly brought to the governor. He also asked Behram to bring a robe with a golden helmet. On being brought the same, Alp Khan handed over to samara Singh along with the farman and a betel. He received it all with full respect and wore the robe and golden helmet. ¹⁵

Desal's son Samara Singh with an intention to have the permission of the ruler (for the procession) went to the royal house with gifts and offerings. He placed all the offerings before Alp Khan, who was very much pleased with Samara Singh and offered him a sword (Tasarif) and a horse. Samara Singh requested the Khan to give him some soldiers who may be able to control the vicious and thus protect the Sangha. Alp Khan gave him ten of his brave Amirs for the Sangha's safety. Having those ten Amirs with him, Samara Singh joined the Sangha led by Desal, ¹⁶ his father.

In (V.S.) 1376 (A.D. 1320) in the month of Chaitra Shuddha and on Chaturdaśi Siddhsūri left for heavenly abode. After his demise, now Kakka Sūri protects the gaccha. At that time, sovereign king Qutub-ud-din (Mubarak Shah) hearing the qualities of Samara Singh was eager to see him. Sending a farman for Samara Singh who set for his journey with proper materials. Reaching there he was called by the Sultan with

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reverence and seen in his court. Placing different types of gifts before the king, Samara Singh prostrated before the Sultan in respect who looked at him affectionately. Pleased with Samara, the Sultan made him the chief of all the businessmen in his territory. He stayed there for sometime getting everyday some new blessings of the king. Generous Samara once gave about one thousand of Tankas¹⁷ to a singer of Dhruvaka as prize.

Then there was a special favourite of Sultan Qutub-ud-din (Mubarak Shah), Ghiyas-ud-din (Tughluq) by name, who became the king. He loved and treated Samara Singh like his own son, Khan (Ulugh Khan). There he got Viravallabha of Pāṇḍu deśa freed from the imprisonment of the Sultan and made him the ruler of his own state and earned the title of Rāja Saṁsthāpanāchārya. Thereafter Dharamvīra Samara Singh with the permission of the Sultan in the region of Mathura at Hastināgapura, the birth place of Neminātha, undertook a pilgrimage in the company of many Sangha people and Shri Jinaprabha Sūri. He himself assumed the¹⁸ title of Sanghapati.

Then Samara Singh went under the protection of Ulla Khan (Ulugh Khan), the son of Ghiyas-ud-din and the governor of Tailang (Telengana) country, who was always in the good books of his father. Khan also treated him (Samara Singh)

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like his brother, thereafter he became a confidant of the ruler of Tailang (Telengana) country. There he got about eleven lac of captives freed from the Turks.¹⁹

The case of Samara Singh, the son of Deshal of Gujarat, is not a rare or single example which can be quoted for good relations between Jains and Mohammadan rulers of the times. We have a very clear and authentic literary information of Thakur Pheru of Kannina (District Mahendergarh in present Haryana) occupying a very important place of Mint-master under Alāu-ud-dīn Khalji. This Thakur Pheru wrote a book named Ratna Parīkshā (Rayana Parikkha) in Prākṛit language in V.S. 1372 (A.D.1316). In the Epilogue of the book, he writes about his place and lineage and the purpose of the book in the following words, "In Kannānapur (Kannina) there was Shreṣṭhi Kalika (Sitṭhi Kaliyo) who belonged to Dhandhakula, i.e. Dhandhiya Shrimāla whose son was Thakur Chand, and Pheru is the son of that very person. He has written this Ratna Parīkshā for the benefit of his son Hemapāla in V.S.1372 (A.D.1316) in the reign of Alā-ud-din (Allāvadi)".²⁰

In the introduction of the book also he gives very clearly that, "bowing before the omniscient and the enlightening one of all the three worlds, the abode of all good qualities, I am telling in brief, this Ratna Parīkshā

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for the benefit of my own^{self} and of others, born in Shrimāla Kula, the son of Jinabhakta Thakur Chand, I, Pheru would describe the importance of jewels. First, it was described by Brihaspati (Suraminti), then by Agastya (Agattha) and then by Buddha bhaṭṭa. I have seen all those and with my own understanding, seeing jewels in the treasury of Kalikāla Emperor (Chakravarti) Sultan Alā-ud-din, having direct experience and knowing the opinion of jewellers and treatises on jewellery, this description of jewels is²¹ being given."

This Thakur Pheru of Kannina, who was a devout Jain, had written a few other books based on his personal experience and direct knowledge about the things gained through his official position of treasurer under the Sultan of Delhi, Alā-ud-din Khalji. His Dravya Parikṣhā and Dhātutpatti combined together, is another book that deals with the knowledge of metals and was written in Prākṛit in V.S.1375 (A.D.1319). His other books are Gaṇitasāra, Vastusāra and Yugapradhāna Chatuṣpadikā. The last mentioned book was perhaps the first written in V.S.1347 (A.D.1291). From the number of books and from their technical subject matter, it can fairly be assumed that Thakur Pheru and his family had enjoyed a long spell of patronage of the Khalji Sultan. In his Dravya-Parikṣhā, Thakur Pheru tells us that, "being

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employed in the mint (Tankasāla) of Delhi whatever coins in their varied forms, he found there, he writes about their price, weight, metal and place etc. for the benefit of his son and brother as one tells the purity of ghee testing it in fire."²²

We also find a reference to this very Thakur Pheru in Br̥hadgurvāvli, in the retinue of Jinachandra Sūri, while he was on his pilgrimage from Hastināpura to Mathurā. This shows the importance attached to Thakur Pheru's personality and his influential position he wielded with the then ruling Sultans. He was one of the important Jain devouts who could get their Jain Achārya properly respected from Qutub-ud-²³ din Mubarak Shah, the Khalji Sultan.

Qutub-ud-din Mubark Shah, the son of Alā-ud-din Khalji, was also having good relations with the Jains as is clear from the Thakur Pheru's 'Dravya Parikshā and Dhātutapatti' which was written in V.S.1375 (A.D.1319) i.e. in the time of Qutub-ud-din Mubarak Shah. But as we have already mentioned, Pheru was not an only Jain having good relations with the royal house and enjoying high position under them, there were many other Jains of the time, who held direct access to and good relations with the Khalji Sultan Qutub-ud-din Mubarak Shah. The following reference in the Kharatara-Gachha Br̥hadgurvāvali would make it amply clear that Jains held a

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respectable place in the eyes of Qutab-Ud-din Mubarak Shah. "Then the revered one alongwith four types of sangha and freshly created eulogies of Śāntinātha, Kunthunātha deities undertook a journey that could absolve the sins of acquired through being in the world. ... There Thakur Deva Singh, the son of Thakur Hariraja and the younger brother of Thakur Madan, on the orders from the guru donated twenty thousand Jaithals (Jital)- gold coins- and held the Aindrapada. Thakur Hariraja etc. who were Śrāvākas, took amātyas' positions. Thus in the coffers of the deity one lac fifty thousand gold coins were piled up. Staying there for five days and preaching the teachings of Jina Muni, they started from Hastināgapur (Meerut) to Mathura and on its way came to Tilapata near Yoginipura (Delhi). The Āchārya of Dramakpuri was feeling jealous of Jinachandra Sūri's glory and out of jealousy, he complained to Sultan Qutab-ud-din that Jinachandra was accustomed to spread a golden umbrella over his head and to sit on a golden throne. The Sultan out of his Mleccha disposition got the whole Sangha detained. Jinachandra Sūri alongwith his whole retinue, including Thakur Achal Singh, was called to appear before him. Seeing the lotus face of Jinachandra Sūri, Sultan Qutab-ud-din, the son of Sultan Ala-ud-din, said, "these śvetāmbaras are in no way of the type the wicked man described them to be." Afterwards, he

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ordered the Diwan--"Listening to them properly and after careful enquiry, the unjust must be taught a lesson," with these words Jinachandra Sūri was sent to Diwan. The high officials sifting the just and the unjust, brought the Āchārya of Dramakpuri to the court, though he was in hiding. When asked he spoke some truth there. Before Jinachandra Sūri and hundreds and thousands of Hindus and Mohammadans, he was beaten with blows, fists and canes and arrested, and revered one was told to roam about freely without any fear in the Sultan's territory. Then the revered one told gentlemen Tejapal, Kheta Singh, Thakur Achal Singh and Thakur Pheru that "we would not move from here till the Sultan releases Āchārya of Dramakapuri, though he is wicked one."²⁴

There is a Sanskrit work Kāvya- Manoharam written by some Maheshwara Kavi in the 15th century in which the writer appreciated his patron Maṇḍana, who held a very important office under Hoshanga Shah of Mandu (Malwa). The purpose of his Kāvya Manoharam is to define literary embellishments (Alaṅkāras) and elucidate them through examples picked up from the literary works of Maṇḍana, his patron, who himself was a poet and author of many works²⁵ as Kādambari Drapaṇam, Champū-Maṇḍanam, Chandra Vijaya Prabandh, Alaṅkāra Maṇḍanam, Kāvya Maṇḍanam and Shringāra Maṇḍanam etc.

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Some of these have been published by Hemachandracharya Sabha Pattan (Gujarat). In his Kāvya Manoharam, Maheshwara gives a brief account of Maṇḍana's ancestral line, where we find a few important references relating to the good relations maintained by the ancestors of Maṇḍana with the Sultans of Delhi. He mentions one Sahaṇapāla, who was one of the most important officers in the reign of Mojadina (Muiz-ud-din).²⁶ Then there is a reference to Sahaṇapāla's son Naiṇā, who was incharge of the treasury of Sultan Jalaldin (Jalāl-ud-din). We are further told that this Naiṇā accompanied Jinachandra Sūri on pilgrimage to the Raivata Siddhachala Tirtha.²⁷ Then there is a reference to Dusāju, the son of Naiṇā, who was given very important place by Tughluq Sultan and seeing his valour and wisdom,²⁸ made one of his chief commanders.

This Mojadin referred to in the Kāvya Manoharam seems to be Kaiqubad, grandson of Balban, who remained in power from 1287 to 1290 and assumed the title of Muiz-ud-din Kaiqubad.²⁹ Before Kaiqubad, there are only two Sultans known with the title of 'Muiz-ud-din'. First one is³⁰ Mohammada Ghorī and second is Muiz-ud-din Behram Shah³¹ of the so called slave dynasty who ruled from 1240 to 1242. Both the above mentioned Sultans with the titles of Muiz-ud-din can not be the Sultans referred to in the Kāvya Manoharam,

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as Mojadin because they are too remote from Jalāl-ud-din Khalji, the patron of Nainā, the son of Sahanapāla, who has been clearly referred to in the work. The period of Kaiqubad in the Saltanate History is very short and perhaps he is not so important a Sultan as to find a mention in any literary work. But our writer Maheshwar Kavi is writing to show the greatness of Maṇḍan's ancestral line and to highlight the high offices held by his ancestors during the reigns of different Sultans. It is from this point of view that Mojadin (Muiz-ud-din Kaiqubad) has been mentioned as the patron of Sahanapāla, an ancestor of Maṇḍana, the patron of our poet.

As mentioned above, Sahanapāla's son Nainā was the treasurer in the reign of Jalāl-ud-din Firoz Khalji, who ruled from 1290 to 1296.³² This shows the continuity of good relations with the Sultans of Delhi of Maṇḍan's ancestors who were devout Jains. Further Nainā's son Dusāju is referred to as one of the important commanders of Sultan Tughluq. This Sultan Tughluq is Ghiyas-ud-din Tughluq who was the founder of the Tughluq dynasty and who reigned from 1320 to 1325.³³

In this very important line of Jains, was a famous Jhanjhana, the grandson of Dusāju, who had six sons named Chāhaḍa, Bāhaḍa, Dehaḍa, Padama Singh, Ālhārāja and Pāhu.

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Maṇḍana was the son of Bāhada and the grandson of Jhañjhana,³⁴ who shifted from Delhi to Mandu towards the downfall of Tughluq dynasty and became a minister of Hoshang Shah at Mandu.

We have a reference to relations of Siḥā with Ghiyas-ud-din Tughluq in the Laghukalpapustaka prasasti, written by Shiva Sundar Muni under the orders of his guru. It has been mentioned in this prasasti that some Kṣemahaṁsagaṇi was the leader of Jain Munis who had Somadhvaja as his disciple. Listening to his religious sermons, Kumāri, the wife of Sanghanāyaka Jasadhīra, got the prasasti written in golden letters in V.S.1555 in the month of Phālgun (A.D.1498-99) and presented it to Shrisomadhvaja.³⁵

In this Prasasti Delhi's Śrīmāla Jains' geneology has been extolled which belonged to Bahakaṭāgotra. In this family of Bahakaṭā Śrīmāla Jains of Delhi, Jasadhara, the son of Sālīga, was a Jain devout of a name and fame. One of his two sons, Kuladhara had four sons, Siḥā, Hemā, Somā and Gomā. It is referred to in this Prasasti in very clear terms that Sultan of Delhi Ghiyas-ud-din (Tughluq) had great respect for Siḥā and he made him the incharge of his ^{mint}~~treasury~~ (Taṅkaśālī).³⁶

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That shows that Tughluqs had very good relations with Jains, in whose reign Jains held very responsible and high posts. As the contents indicate, we know, such Praśastis were written mainly to eulogise certain individuals or their families for their conspicuous deeds of devotion towards Jain religion, therefore, the historical references, that occur within these Praśastis, can in no way be poetic imaginations, those are historical realities which have been mentioned as personal achievements and qualities of individuals in a very natural manner. That is why we can safely assume them to be genuine and authentic references. We further find a reference to Jasavīra, a devout Jain and son of Jaga Singha and Heeru, who was one of very trusted and high officials of Ghiyas-³⁷ud-din in his princehood. We are further told that Jasavīra had four wives and he took a long pilgrimage and became³⁸ a Sanghapati in V.S.1511 (A.D.1455).

It seems that the above reference of Ghiyās-ud-din is a reference to Tughluq Shah who assumed the title of Ghiyas-ud-din Tughluq Shah II and remained a Sultan only for a short period from 1388 to 1398. At that time, we can presume Jasavīra to be a youngman, who was in the good books of Ghiyas-ud-din Tughluq II, when he was a prince.

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Among the Tughluqs, Muhammad Tughluq "was a mixture of opposites, for his many good qualities of head and heart seem to be quite incompatible with certain traits of vices in his character, such as revolting cruelty, frivolous caprice, and an inordinate belief in his own view of things." ³⁹ There is no doubt about it that Muhammad Tughluq was against Muslim Ulemas and Qazis because temperamentally he was more prone to reason than to obey their religious commands in the matters of state. However, he was not sympathetically disposed towards Hindus either. He had undoubtedly maintained good relations with the Jains, the reasons of which are to be sought other than the simple religious toleration or liberalism for which some ⁴⁰ of the modern historians praise him.

It is something natural that most of the historians while assessing the religious policies of the medieval Indian Muhammadan rulers towards other religions, they group together Hindus, Buddhists and Jains as Hindus. Although this is correct from the point of view that they are the offshoots of the same original Aryan religion, yet in the historical perspective their special features of faith and group strategies have to be taken into account if we are to judge their positions correctly in different political circumstances. Then we will find that Jains as compared with Buddhists and Hindus, had more cordial relations with the Muhammadan rulers. Undoubtedly, therefore,

/16 the credit for such cordial relations of Jains with the Muhammadan rulers would go more to the Jains and the teachings of Jain faith, than to the alien Muhammadan rulers.

As such we find references in Jain literature that Jinaprabha Sūri, a renowned Jain saint of his times, was honoured and respected by Muhammad bin Tughluq (1325-1351), the ruler of Tughluq dynasty in the 14th century. There is a Jain book 'Kalpa-Pradipa' or better known as 'Vivḍha TīrthaKalpa', written on religious places of Jains by Jinaprabha Sūri. In Kanyānāyṇīya Mahāvīrapratimā Kalpa, there is a story how the statue of Mahavīra at Kaṇṇāṇya (most probably 'Kanina' town in the present Haryana state) was taken to Delhi by Sikandara of Hansi in V.S. 1385 (1329 A.D.) and kept in the royal store in Tughluqabad (Delhi), keeping in view that whatever orders Sultan may give regarding this statue, the fate of it will be decided accordingly. In this very Kalpa, it is mentioned that the statue remained in captivity for fifteen months with the Turks till Muhammad Tughluq returned from Devagiri to Yoginipura(Delhi).

“Jinaprabha Sūri travelling from place to place arrived at Delhi. At that time, Sultan Muhammad during his religious discussions enquired about the greatest of the scholars of the time. The Sultan was told by an astrologer named Dhārā Dhar, who was present in the meeting, that Jinaprabha Sūri was the greatest of all the scholars.

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The Sultan sent for the Jain/guru. The Jain guru on meeting, blessed the Sultan with an instant verse. Till late at night the Sultan had discussions on the religious matters with the Jain guru and was very much pleased and impressed by the scholarship, nobility and purity of thoughts of the Jain guru. He offered him precious gifts which the Jain guru declined humbly but accepted a few only as a token of respect to the Sultan's feelings. In the ensuing meetings with the Sultan in the presence of many religious scholars, Jinaprabha Sūri was able to impress the Sultan further. Thus impressed and influenced Sultan not only revered the Jain Acharya to a great extent but also issued a farman in favour of Śvetāmbara Jains and sent it to all the places under him so that the Jains may get due protection under his regime. At another time Jinaprabha Sūri asked the Sultan to issue a Farman for the protection of Śatruñjaya-Gīrnār-Phalavardhi etc. Jain temples. The Sultan at once issued another farman and sent it to all the Jain Tīrthas. The Sultan also freed many a prisoner on the asking of the Jain guru.

At the end of the rainy season, Jain guru met the Sultan where he was received by him (Sultan) with all due respect to a saint. Leaving again a very good impression upon the mind of the Sultan through his scholarship and magnificent behaviour, he asked the Sultan to return the statue of Mahāvīra Jinā which was lying in the royal store.

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The Sultan arranged a religious meeting where the said statue was brought from the royal store by the order of the Sultan and was presented by him to the Jain guru with utmost humility. The statue was installed by the Sangh in Malik Tajadin Sarai.

Sh.Jinaprabha Sūri on the request of the Sultan asked his disciple Sh.Jinadeva Sūri to stay at Delhi and himself left for Maharashtra. Later on when the Sultan once returned from his conquests Sh.Jinadeva Sūri met the Sultan. The Sultan honoured Sh.Jinadeva Sūri and gave him a Sarai which was named Sultan Sarai and where four hundred Śrāvaka families were allowed to stay. The Sultan also got constructed a Pauṣadhaśālā and Caitya. The statue of Mahāvīra of Kaṇṇaṇaya was installed there where it was worshipped by all Śvetāmbaras, Digambaras etc.⁴¹

Showing so much of respect to Sh.Jinaprabha Sūri, listening to his religious discourses and issuing the farmans in favour of Jains and places of their worship, bespeaks of good relations maintained by the Sultan with his Jain subjects. We can safely surmise that a Sultan of his thinking and calibre could not ignore the capitalist class of his subjects, especially when it was also tolerant and extremely polite while dealing with others, may it be a religious matter or a social behaviour. We do not find any such reference where Muhammad-bin-Tughluq might have shown

this generosity towards any other Hindu saint or Hindu places of worship. Jains, therefore, we can say, had been successful in maintaining good relations with the Muslim rulers.

Not only the business community and Jain saints had been in the good books of Muslim rulers but even Jain scholars were respected by the Sultans and at times they held honourable positions amongst the royal officials. We find such a reference in a book pertaining to science of stars, named Yantra Rāja, which was written by Mahendra Sūri, a Jain contemporary of Firoz Shah Tughluq in Śakasaṃvat 1292 (1370 A.D.). This information is gathered from the commentary of Malayendu Sūri on Yantra Rāja wherein he writes, "Mahendra Sūri was the head of the astrologers of Pīroja Śakendra i.e. Firoz Shah Tughluq and Malayendu Suri became buzzing bee of his lotus feet....."⁴²

Firoz Shah Tughluq (1351-1388) is famous for his fanaticism. It is also an undisputable fact that he not only demolished Hindu temples, persecuted and converted Hindus to Islam, but also did not spare Shās,⁴³ Sufis and other non-orthodox Sunnis.

The presence of Mahendra Sūri, a Jain astrologer in the court of Firoz Shah Tughluq, as head of the state astrologers, is quite interesting to note. This fact has

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nowhere been mentioned by the Muslim historians. But we came to know of it only from Yantra Rāja, a book of Jyotirvidyā, i.e. the science of stars written by Mahendra Sūri himself in Śaka Samvat 1292 (1370 A.D.).

In Śaka Samvat 1505 (1583 A.D.) one Rāmchandra further commented upon Nalikāyantra chapter of Yantra Rāja⁴⁴ at Sikri Nagar (Fatehpur Sikri) when Akbar was ruling.

All this indicates a special treatment being given to the Jain community by the medieval Muslim rulers, otherwise it would be unthinkable for anyone that a Jain scholar could head the astrologers of Firoz Shah Tughluq's court.

During the Sayyed and Lodhi period, on account of unsettled and chaotic conditions, reference to Delhi Sultans in Jain literature does not occur. The provincial dynasties became important and Jainism flourished under them.

...

NOTES TO CHAPTER III

1. "No gain saying that the Jain monks lacked the proselytising zeal of the Buddhist, principally due to certain factors inherent in their renunciation based philosophy and ascetic discipline."

-Jyoti Prasad Jain, Religion And Culture of the Jains, p.22; also see pp.68-74 on 'Anekanta and Syādvāda' in the same work.

3/2

2. इति विमलाचलमण्डनप्रथमजिनोद्धारकारकस्यास्य।
चरितं देसलसाधोः कुतुकेन निवेदितं किंपि।। 342।
श्री पुण्डरीकगिरिशेखरतीर्थनाथ-

संस्थापनाविधिसुसूत्रणसूत्रधारः।

श्रीसिद्धसूरिरमवद् गुरुचक्रवर्ती

तच्छिष्य एतदतनोद् गुरुकक्कसूरिः।। 343।।

कांजरोटपुरस्थेन श्रीमता कक्कसूरिणा।

त्रिनवतिसंख्ये वर्षे प्रबन्धोऽयं विनिर्मितः।। 344।।

(नामिनन्दनजिनोद्धारप्रबन्ध, 5/342-344)

3. तदा तत्र सुरत्राणोऽकावदीनो नदीनवत्।
उद्वेल्लङ्गाज्जिल्लोलोर्वराध्यापी नृपोऽभवत्।। 1।।
यः श्रीदेवगिरौ गत्वा बद्ध्वा च तदधीश्वरम्।
न्येवशयत् तं तत्रैव जयस्तम्भमिवात्मनः।। 2।।

(नामिनन्दनजिनोद्धारप्रबन्ध, 3/1-2)

3/2

For corroboration of the victory of Devagiri refer
to Amir Khusrau, Khazanul Fatuh, Hindi trans.SAA
Rizvi, Khalji Kalin Bharat, p.161;
K.S.Lal, History of the Khaljis, pp.44-45;
Habib & Nizami, The Delhi Sultanat, vol.v, pp.322-23;
Sir Wolseley Haig, The Cambridge History of India,
vol.III, pp.96-97.
R.C.Majumdar, The Delhi Sultanate, pp.30-31.

4.

सपादलजाधिपतिं वीरं हम्मीरमूपतिम्।

हत्वाऽभिमानिनं सर्वस तत्सर्वमुपाददे।।3।।

(नामिनन्दनजिनोद्धारप्रबन्ध, 3/3)

For Hammir's defeat see Amir Khusrau, Khazanul Futuh,
Hindi translation SAA Rizvi, Khalji Kalin Bharat,
pp.159-60;

K.S.Lal, History of the Khaljis, p.94;

Habib & Nizami, The Delhi Sultanat, vol.V, p.347;

Sir Wolseley Haig, The Cambridge History of India,
vol.III, p.105;

R.C.Majumdar, The Delhi Sultanate, p.22.

5.

श्रीचित्रकूटदुर्गेशं बद्ध्वा लात्वा च तद्धनम्।

कण्ठबद्धं कपिमिवाम्नामयत्तं पुरे पुरे।।4।। (नामिनन्दनजिनोद्धारप्रबन्ध, 3/4)

For this victory see Amir Khusrau, Khazanul Futuh,
Hindi translation SAA Rizvi, Khalji Kalin Bharat,
pp.160-161;

Habib & Nizami, The Delhi Sultanat, vol.V, pp.366-68.

Sir Wolseley Haig, The Cambridge History of India,
vol.III, p.108.

R.C.Majumdar, The Delhi Sultanate, p.26.

6. गूर्जरात्राधिपः कर्णस्तूर्णं यस्य प्रतापतः
नष्ट्वा गतो विदेशेषु भ्रान्त्वाऽथो रक्वन्मृतः॥५॥ (नामिनन्दनजिनोद्धारप्रबन्ध,
3/5)

For the corroboration of it, see Barani, Tarikh-e-Fari Firoz Shahi, Hindi trans. SAA Rizvi-Khalji Kalin Bharat, p.47;

K.S.Lal, History of the Khaljis, pp.69-70;

Habib & Nizami, The Delhi Sultanat, vol.V, p.334;

R.C.Majumdar, The Delhi Sultanate, p.19;

Sir Wolseley Haig, The Cambridge History of India, vol.III, p.94.

7. दैशो मालवकस्यापि दुर्गस्थो बहुवासरान्।
बन्दीव निन्ये तत्रैव मृतः पौरुषवर्जितः॥६॥

(नामिनन्दनजिनोद्धारप्रबन्ध, 3/6)

See Amir Khusrau, Khazanul Fatuh, Hindi Trans. SAA Rizvi, Khalji Kalin Bharat, p.160;

Habib & Nizami, The Delhi Sultanat, vol.V, pp.395-96.

K.S.Lal, History of the Khaljis, p.114;

Sir Wolseley Haig, The Cambridge History of India, vol.III, p.111;

R.C.Majumdar, The Delhi Sultanate, p.29
(According to the version of this volume, the Malwa King led by Raja Mahlak Deva and Koka Pradhan, was defeated in 1305 by Ain-ul-Mulk, Governor of Multan.)

8. कर्णाटि-पाण्डुविषय-तिल्लादिमहीपतीन्।
यः समस्तान् वशीक्रे शक्रविक्रममासितः॥७॥ (नामिनन्दनजिनोद्धार प्रबन्ध, 3/7)

See for the victory of Pandu, Amir Khusrau Khazun-ul-Futuh, Hindi Trans. SAA Rizvi, Khalji Kalin Bharat, pp.161-65;

K.S.Lal, History of the Khaljis, pp.237-258;

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Sir Wolseley Haig, The Cambridge History of India, vol.III, p.116;

R.C.Majumdar, The Delhi Sultanate, pp.34-36;

For Alaud-din's victory over Telengana see R.C.Majumdar, The Delhi Sultanate, p.26;

Sir Wolseley Haig, The Cambridge History of India, vol.III, p.115.

9. समियानक-जावालिपुरमुख्यानि योऽगृहीत्।
स्थानानि विषमाणीह तेषां संख्यां करोति कः॥८॥

(नाभिनन्दनजिनोद्धारप्रबन्ध, 3/8)

For Siwana's victory see Amir Khusrau-Khazanul Futuh, Hindi Trans. SAA Rizvi, Khalji Kalin Kharat, p.161;

Habib & Nizami, The Delhi Sultanat, vol.V, p.396;

For the capture of Jalor by Ala-ud-din Khalji, see Habib & Nizami, The Delhi Sultanat, vol.V, pp.396-97;

Sir Wolseley Haig, The Cambridge History of India, vol.III, p.114;

R.C.Majumdar, The Delhi Sultanate, p.33.

10. प्रसादपात्रं तत्रास्ते सुरत्राणमहीपतेः।

सेवकोऽल्पखानाख्यः पत्तने नरनायकः॥१०॥

(नाभिनन्दनजिनोद्धारप्रबन्ध, 3/10)

"Alpkhan was appointed Governor of Gujarat and remained there from A.D.1300 to about 1314", K.S.Lal, History of the Khaljis, p.71;

Habib & Nizami, The Delhi Sultanat, vol.V, p.398;

E.C.Bayley, History of Gujarat, p.39;

Sir Wolseley Haig, The Cambridge History of India, vol.III, p.110;

S.C.Misra, The Rise of Muslim Power in Gujarat, p.66.

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11. तस्य श्रीसमरसिंहः साधुदेशलनन्दनः।
विदूषाति सदा सेवां सर्वकायिकरी हि सा॥ 13॥
भूपोऽपि तद्गुणप्रीतः प्रीतिं बन्धाविवाकरोत्।
तस्मिन् साधौ यतो नृणां गुणा गौरवकारणम्॥ 14॥
(नामिनन्दनजिनोद्धारप्रबन्ध, 3/13-14)
12. श्रीशृङ्गयतीश्वरीनामितनुजन्मनः।
देवादजनि विध्वंसो म्लेच्छसैन्यविनिर्मितः॥ 20॥
(नामिनन्दनजिनोद्धार प्रबन्ध, 3/20)
13. तात। श्रीमन्तमलपखानं सन्तोष्य नायकम्।
आददेऽहं स्फुरन्मानं तीर्थस्योद्धतिहेतवे॥ 270॥
(नामिनन्दनजिनोद्धारप्रबन्ध, 3/270)
14. ततः श्रीसमरसिंहोऽलपखानमुपायनैः।
मणि-मुक्ताफल-स्वर्ण-वसना-भरणादिभिः॥ 273॥
अन्यैश्च विविधैस्तुनिकरैरात्मना सह।
गृहीतैर्गुणैर्वीशमाशिश्चिरे शुभे दिने॥ 274॥
(नामिनन्दनजिनोद्धारप्रबन्ध, 3/273-274)
15. अथ विज्ञापयामास समरः साधुपुंगवः।
स्वामिंस्तव बलैर्भग्नं तीर्थं नो विमलाचले॥ 283॥
तीर्थेऽत्र विद्यमाने यत् समस्ता हिन्दुका जनाः।
यात्रां कृत्वा धर्महेतोर्व्ययन्ति स्म धनं निजम्॥ 284॥
तत्र गत्वा च दीना(न्) नृन् दुःस्थितानपि मोचनैः।
हिन्दुकास्ते प्रयन्ति स्म सर्वदा सर्वकामितैः(?)॥ 285॥

तदादिश यथा तीर्थस्योद्धारं कारयाम्महम्।
 मंजनाद् घटनादि) वाऽपि त्वं नवीनो विधिर्मेव॥२८६॥
 श्रीमानलपखानोऽपि प्रीतिमान् समरोपरि।
 उवाच वाचं तुष्टोऽस्मि विधेहि स्वमनीषितम्॥२८७॥
 तुष्टोऽसि यदि तत्स्वामिन्। स्फुरन्मानं समर्पय।
 निष्प्रत्यूहं यथा मे स्यात् कार्यमित्याह स स्मरः॥२८८॥

स गूजरधराधीशो बहिरामाभिधं ततः।
 आदिशन्मलिकं साधोः स्फुरन्मानस्य साधने॥२८९॥
 विशेषततस्तस्य साधुः प्राणैर्म्योऽभ्यधिकः प्रियः।
 अतः प्राप्य स आदेशं तत्र कार्यं मुदं दधौ॥२९०॥
 देवतायतने गत्वा बहिरामो नृपाज्ञया।
 साधोः) शीघ्रं स्फुरन्मानं स्फुरन्मानमलेखयत्॥२९१॥
 विलेखितं स्फुरन्मानं स्वमादाय सादरः।
 बहिरामः साधुयुक्तः खानपाश्वर्मुपायया॥२९२॥
 खानोऽपि स्वकरे कृत्वा स्फुरन्मानं सुलेखितम्।
 वाचयित्वा स्वयमेव बहिरामं पुनर्जातौ॥२९३॥
 तसरीफां शिरस्त्राणसहितां स्वर्णानिर्मिताम्।
 मणिमौक्तिकसंयुक्तां शीघ्रं कौशात् समानय॥२९४॥
 सोऽपि कौशात् समादायालपखानकरे ददौ।
 खानोऽपि समरायदात् ताम्बूलपुरस्सरम्॥२९५॥
 स्वयं साधुकरे खानः स्फुरन्मानं वितीयतम्।
 उवाच निर्मयः स्वीयं साधो। साधय वांक्षितम्॥२९६॥
 पतित्वा पादयोः साधुस्तत्सरीफां मुदा सह।
 शीघ्रं परिदधाति स्म शिरस्त्राणं च सादरः॥२९७॥

(नाभिनन्दनजिनोद्धारप्रबन्ध, ३/२८३-२९७)

"Samara Singh Jain was a close friend of Alp Khan, the Khalji Governor of Gujarat. He repaired with the permission of the Khalji government the famous Śatruñjaya temple of Palitana with great pomp and ceremony in 1315 A.D." Agha Mahdi Husain, Tughluq, Dynasty, p.315.

16.

बहिरामयुतः साधुः साक्षादिव दिवस्पतिः॥३०३॥
 राजमार्गे राजलोकैः पौरलोकैश्च सर्वतः।
 स्तूयमानः पूज्यमानो नारीभिश्चन्दनाक्षतैः॥३०४॥
 बभ्रुद्वयगतः संधमुख्यैः पुरुषैः सोक्त (त्क) मानसैः।
 प्रविवेश निजावासं स्वस्वस्त्रीकृतमंगलः॥३०४॥
 मल्लिकं श्रीवहिरामं स्वबान्धवमिवागतम्।
 विविधोपायनैः साधुस्तोषयित्वा वि(व्य) सजयत्॥३०६॥
 अथ श्रीसिद्धसूरीणां पदद्वयं विवदिषुः।
 साधुः सपौरलोकोऽपि पोषघागारमागमत्॥३०७॥
 (नाभिनन्दनजिनोद्धारप्रबन्ध, ३/३०३-३०७)

17.

षट्सप्ततिसंयुतेषु त्रयोदशशतैश्चथ।
 चैत्रशुद्धचतुर्दश्यां सूरयः स्वभुवं ययुः॥३१५॥
 स्वभूमिं प्रपन्नेषु प्रमुश्रीसिद्धसूरिषु।
 श्रीकक्कसूरयो गच्छं साम्प्रतं पालयन्त्यमी॥३१६॥
 तदानीं सार्वभू(मौ)मः श्रीकुतबदीनाम्ना नृपः।
 साधुस्मरगुणान् श्रुत्वा जज्ञे तद्दर्शनोत्सुकः॥३१७॥
 संप्रेष्य स कुरन्मानं स्मरसाधुमथाह्वयत्।
 विधाय सोऽपि सामग्रीं प्राचलच्छिथिलोपरि॥३१८॥

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तत्र संप्राप्त स्वायं श्रीसुरत्राणभूमिजा।
 संगौरवं समाहूय समरो निरवर्ण्यत॥३१॥
 विविधान्युपायनानि मुक्त्वा भूपपुरः स्मरः।
 नमन्भुवि लुठन् राज्ञा सोत्कण्ठं ददृशे दृशा॥३२०॥
 संन्तुष्टः श्रीसुरत्राणः समराय स्वयं ददौ।
 सप्रसादं सर्वदेशव्यवहारिषु मुख्यताम्॥३२१॥
 तत्र स्थितस्याभिनवाभिनवैः स्वाभिनिमितैः।
 प्रसादः प्रमुदस्तस्य ययौ कालः कियानपि॥३२२॥
 दानवीरो गायनस्य समरः पारितोषिके॥
 ददौ सहस्रं टंकानामेकस्मिन् घ्रा (घू) वके कृते॥३२३॥

(नामिनन्दनजिनोद्धारप्रबन्ध, 5/315-323)

According to R.C.Majumdar, The Delhi Sultanate, pp.41-44,
 Qutub-ud-din Mubarak Shah ascended the throne on
 April 19, 1316 and was killed on April 15, 1320;
 K.S.Lal, History of the Khaljis, p.288;
 According to this version Qutub-ud-din ascended
 the throne on 14th April, 1316;
 Habib & Nizami, The Delhi Sultanat, vol.V, p.428.

18 - श्रीमत्कुतबदीनस्य राज्यलक्ष्म्या विशेषकः।
 ग्यासदीनाभिधस्तत्र पातसाहिस्तदाऽभवत्॥३२४॥
 तेनातीव प्रमोदेन स्मरसाधुः संगौरवम्।
 सन्मान्य खानवदयं पुत्रत्वे प्रत्यपद्यत॥३२५॥
 तत्रासौ श्रीसुरत्राणबन्दिबद्धं स्मरः सुधीः।
 पण पाण्डुदेशेश्वरं वीरवल्लभाभिधभूमिजम्॥३२६॥

मोक्षयित्वा प्रमोक्ष्यः स्वदेशे संव्यधाप्यत।
 राजसंस्थापनाचार्यविरुद्धं समुपाजयत्॥३२७॥
 पातसाहिस्फुरन्मानास्वर्मावीरः स्मरस्तथा।
 मथुरायां हस्तिनागपुरे जै(जि) नजनिजितौ॥३२८॥
 बहुभिः संघपुरुषैः श्रीजिनप्रमसूरिभिः।
 समन्वितस्तीर्थयात्रां चक्रे संघपतिर्मवन्॥ ३२९॥

(नामिनन्दनजिनोद्धारप्रबन्ध, 5/324-329)

About the identification of Ghiyas-ud-din Tughluq
 see R.C.Majumdar, The Delhi Sultanate, p.46;
 ("Ghazi Malik rode in state to the palace of the
 thousand pillars and after studied hesitation and
 with the consent of the nobles, who pointed to him,
 that there was no surviving prince of the royal family,
 ascended the throne on September 8, 1320, under the
 title of Ghiyas-ud-din Tughluq Shah.")

Sir Wolseley Haig, The Cambridge History of India,
 vol.III, p.126;

About the conquest of Pandya Kingdom, see R.C.Majumdar,
The Delhi Sultanate, p.55 where he writes,

"There is another question that may be discussed
 in this connection. According to local chronicles
 the Pandya Kingdom of Madura (MA'bar of Muslim
 chronicles) was conquered by an army from Delhi in
 the year A.D.1323."

19 - अथो तिलंगविषये ग्यासदीनसुतं स्मरः।
 आशिष्यदुल्लखानं प्राप्तमानं सदा पितुः॥३३०॥
 खानेनापि प्रपेदे थ भ्रातेति स्मरते मम।
 विश्वासपात्रं तदाऽसौ तिलंगाधिपतिः कृतः॥३३१॥

तत्रकादश लक्षाणि मानवानामपापधीः।

तुरष्कबन्दिबद्धानाममोचयदयं स्मरः॥३३२॥

(नाभिनन्दनजिनोद्धारप्रबन्ध, 5/330-332)

"Ghiyas-ud-din Tughluq appoints his eldest son Fakhru-ud-din Junān, Governor of the Dekkan, with the title of Ulugh Khan, and sends him against Oranḡal" (Mabel Duff- The Chronology of Indian History, p.216);

Sir, Wolseley Haig, The Cambridge History of India, vol.III, p.132;

According to this version Ulugh Khan remained for sometime at Sultanpur-Warangal to establish the administration of the province.

- 20- सिरि घंघकुले आसीकन्नाणपुरम्पि सिट्ठि कालियओ।
तस्सुव ठक्कुर-चंदो फेरूतस्सेव अंगरुहो॥१३१॥
तेणिह रयण परिकखा विहिया नियतणय हेमपाल का।
कर पुणि गुण ससि वरिसे (१३७२) अल्लावदी विजयरज्जम्पि॥१३२॥
(रत्नपरीक्षा, १३१-१३२)

- 21- सयलगुणाण निवासं नमिउं सव्वन्नंतिहुयणपयासं।
संखेवि परप्पहियं रयणपरिकखा मणांमि ह अहं॥१॥
सिरिमाल कुलुत्तंसो ठक्कुर-चंदो जिणिदंमत्तो।
तस्संगरुहो फेरू जंपइ रयणाण माहप्पं॥२॥
पुव्विं रयणपरिकखा सुरमिंति-अगत्थ-बुद्धमट्टेहिं।
विहिया तं दूट्ठुणं तह बुद्धी मंढलीयं च॥३॥

अल्लावदीण कलिकाल-वक्कवट्टिटस्स कोसमज्झत्थं।
 रयणायूव्व रयणुच्चयं च निय-दिट्ठिए दट्ठुं। 4।
 पच्चक्खं अणुभूयं मंढलिय-पप्पि परिक्खियं च सत्थायं(हं)।
 नाउं रयणासूवं पत्तेय भणाभि सव्वेसिं। 5।

(रत्न परीक्षा, 1-5)

22. जे नाणा मुद्धाई सिरि ठिल्लिय टंकसाल कज्जठिए।
 अणुभूय करिवि पत्तिउ वन्हिमुहे जह पक्काउधियं। 2।
 तं मणह कलसनंदण चंदसुओ फिरऽणुमाय तणयत्थे।
 तिह मुल्लु तुल्लु दव्वो नामं ठामं मुणंति जहा। 3।

(द्रव्यपरीक्षा, 2-3)

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23. Kharatara Gaccha, Brhad Gurvāvali, edited by
Jinavijaya Muni, V.S. 2013, p.67.

24. 89) ततश्च श्रीमत्पूज्यैः श्रीचतुर्विध संघसमन्विते नूतनकृत स्तुतिस्तोत्र
 नमस्कार मणनपूर्वं श्री शान्तिनाथ कुन्थुनाथास्नाथदेवानां भवमवोपाजित
 पापपङ्कोत्तारिणी यात्रा कृते। श्री संघेन च श्री इन्द्रपदादिगुणावारित
 सत्र-साधर्मिक वात्सल्य-श्री संघपूजनिर्मापण हेमरजतकटक तुरगवस्त्रवितरणपूर्वकं
 कलिकाले प्रवर्तमानेऽपि श्रीकृत युग वच्छी वीरशासने स्वपदा-परपदाचेतश्चमत्कार
 कारिणी महती प्रभावना कृते। तत्र च ठा० हरिराज पुत्र रत्नेनादारचरित्रेण
 श्रीदेवगुवाज्ञाचिन्तामणि विमूषित मस्तकेन ठा० मदनानुजेन ठा० देवसिंह
 सुश्रावकेण जैथल सहस्र विशत्यैन्द्रपदं गृहीतम्।। ४०हरिराजादि
 महर्षि सुश्रावके रमात्यादिपदानि गृहीतानि। सर्वसंख्यया देवमाण्डागारे
 जैथललदा 1 सहस्र 50 समुत्पन्नाः। तत्र च दिन पंचकं श्री जिन
 शासन प्रोत्सर्पणा विधाय श्री हस्तिनागपुरात् सर्वाऽपि संघः श्री मथुरा-
 महातीर्थोपरि प्रचलितः सन् स्थाने स्थाने प्रोत्सर्पणा विदधानः

श्रीयोगिनीपुर प्रत्यासन्ने तिलपत स्थाने समायातः। अत्रान्तरे द्रमिकपुरी-
याचायेण युग्मवरागम श्री जिनचन्द्र सूरीणामतिशयमसहिष्णुना
दुर्जनस्वभावेन स्वर्णच्छत्र धरणासिंहासनोपवेशनादिकं पै(शु) न्यं महाराजाधिराज
पातसाहि कुतुबदीनाग्रे कृतम्। ततश्च म्लेच्छ स्वामावेद पातसाहिना
समग्रोऽपि संघस्तत्रावग्रहे कारितः। श्री पूज्याः सपरिवारः संघपुरुष-
ठा० अचलादि महद्विक्सुश्रावकसमन्विताः स्वपार्श्वे समाकारिताः।
ततश्च श्रीमत्पूज्य मुस्कमलावलोकनादेव न्यायिमहोदधिना प्रतापाक्रान्त
समग्रभूतलेन श्री अलावदीन सुरत्राण पुत्ररत्नेन श्रीकुतुबदीन सुरत्राणेन
कथितं- एतेषां श्वेताम्बराणां मध्ये दुर्जनोक्तं वाक्यं न किमपि
जाघटीति। पश्चाद् दीपानाग्रे आदिष्टम्- 'एतेषां कणिवारं
सम्यगालोच्च येऽन्यायिनो भवन्ति ते शिक्षणीयाः'-- इत्युक्त्वा
श्रीपूज्यादीपाने प्रेषिताः। ततश्च प्रधानाधिकारिपुरुषैः सम्यङ्गान्यायान्यायं
परिमाव्य द्रमकपुरीयाचायौ नष्टोऽपि सन् निष्कासयित्वा राजद्वारे
ऊर्ध्वीकृतः। पश्चादालापितः सन् किमपि सत्यमब्रुवत्। श्रीपूज्यानामग्र
एव राजद्वारं लक्षसंख्यम्लेच्छ हिन्दुकप्रत्यक्षं यष्टि-मुष्टि लकुटादिप्रहारैः
कुट्टयित्वा विगोपयित्वा च बन्दीकृतः। श्री पूज्यानामग्रे कथितम्-
'युष्माभिः सत्य भाषि भिन्यायैकमहोदधिमिः सत्त्वश्वेताम्बरैः
पातसाहिमेदिन्यां परिभ्रमणं स्वेच्छया करणीयम्। अत्रोर्थे शंका काऽपि
न कार्या। पश्चाच्छ्रीपूज्यैः साधुराजतेजपाल-साधुराजसेत सिंह ठ०अचला-
ठा० फेरुणामग्र आदिष्टम्-वयमितः स्थानात् पातसाहिप्रेषिता अपि
तदेव व्रजिष्यामो यदास्य द्रमकपुरीयाचायस्य दुर्जनस्वभावस्यापि मोचनं
विधास्यथाम्।

- (सरतरगच्छ-बृहद्गुर्वावली, पृ० 67)

25. संक्षेपेण विरच्यते ह्यभिनवानेकप्रमेयांजितं
काव्यलक्षणसंयुतं सुललितस्यातप्रयोगातुलम्।
आजन्माजितसद्गुणानिह मया त्यागादिका न्वणितुं
काव्यानेककृतस्तुतेः कविवरैः श्रीमण्डनारव्यप्रभोः।

(काव्यमनोहरम् 1/4)

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26. समजनि कुलप्रदीपः तदंगजः सहणपालनामेड्यः।
यो मोजदीननृपतेर्मे सर्वप्रधानमुख्यत्वम्॥

(काव्यमनोहरम् 7/7)

(Mojadina (Muiz-ud-din) here seems to be Kaiqubad, grandson of Balban, who remained in power from 1287 to 1290 and assumed the title of Muiz-ud-din Kaiqubad).

27. आसीत्ततो वंशधुरं दधानो नैणा मिधानो गुणकीर्त्यमानः।
श्रीमत्सुरत्राणपरंपराईजलालदीनापितसर्वमुद्रः॥ 10॥
यात्रां व्यथादयो जिनचन्द्रसूरिमुख्यैर्महद्भिर्गुरुभिः समयः।
सिद्धाचले रैवतनामधेये तीर्थेऽर्थिभिः सन्ततयाच्यमानः॥

(काव्यमनोहरम् 7/10-11)

28. तद्वच्छ्रीतुगलकसाहिनृपतियस्मै ददौ सादरं
श्रीमन्नेरुतमानदेशममलं त्वाकारयित्वाऽऽत्मनि॥

(काव्यमनोहरम्, 7/12)

शक्ति साहं निबद्धं तु सप्तमूपैः समन्वितम्।
 पादलदाद्रि भोक्तारं मोचयेद्भोऽधिकारवान्॥ 14॥
 सर्वं तदुचितं ज्ञात्वा पातसाहेन रंजितः।
 वृत्तिमानेन सोऽप्यस्य गाजिद्रं प्रत्यरोपयत्॥ 15॥
 (काव्यमनोहरम्, 7/14-15)

29. A.L.Srivastava, The Sultanate of Delhi, p.123,
 30. R.C.Majumudar, The Struggle For Empire, ~~vol.II~~, p.117;
 Wolseley Haig, The Cambridge History of India,
 Vol.III, p.38.
 31. R.C.Majumadar, The Struggle for Empire, ~~vol.II~~, p.138.
 32. Ishwari Prasad, A Short History of Muslim Rule in
 India- from the conquest of Islam to the death of
 Aurangzeb, vol.I, p.110;
 K.S.Lal, History of the Khaljis, p.15 and p.56.
 33. Ishwari Prasad, A Short History of Muslim Rule
 in India, vol.I, p.137;
 Ishwari Prasad, History of the Qaraunah Turks in
 India, vol.I, p.1;
 "His (Nainā's) son Dasaju held an influential position
 in the Alāi government and continued to enjoy the
 same under Ghiyasuddin Tughluq and Sultan Muhammad
 successively."
 Agha Mahdi Husain, Tughluq Dynasty, p.315.

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34. वंशः सोन गिरौ नाम बद्धे वसुधातले।
 श्रीमाल इति विख्यातः श्रूयते यः शुभावहः॥
 प्रसन्नमधुरोदार प्रकृतिव्याप्त भूतलः।
 महतां मन्त्रिरत्नानामाकरो यः प्रशस्यते॥
 तत्रासीज्जम्भणो नाम विभुर्विश्रुतवैभवः।
 जाते यस्मिन् जगत्सर्वं महन्मंगलमन्वभूत्॥

चाहडप्रमुखास्तस्य शाश्वतादायशालिनः।

षडभूवन्नसुता मूर्त्ताः षड्गुणा इव मन्त्रिणाः॥

चाहडस्यानुजस्तेषु बाहडो मन्त्रिणवः।

वसन्त इव कालेषु माननीयोऽभवद्गुणः॥

- (मण्डनकादम्बरी दर्पणम्, 1/2-6)

तस्यामूर्त्तनयो नाम्ना मण्डनो विश्वमण्डनः।

शोभते यः शुभोदारः स्वयंवरपतिश्चिः॥

(मण्डनकादम्बरी दर्पणम्, 1/8)

मह आत्मानो मङ्गलस्यामितगुणनिधयश्चाहडो बाहडाख्यो

विख्यातो देहडोऽथ द्वातिलसुखदा पद्मसिंहोऽल्हराजः।

पाहूश्चैते जिनेशप्रणतिपरिणता मण्डपे धर्मधुर्याः

श्रीमन्नालमसाहिद्विपतिविषये मुख्यतामैत्यरेजुः॥

(चम्पूमण्डनम्, 7/8)

35- श्री दौमहसगणायः समस्तमुनिमण्डली शिरोमणयः।

शिष्यास्तेषां धुर्याःसोमध्वजः वाचनाचार्याः॥

गणि भावराजो गुरुर्विदुरतर दौमराजगणिमुख्यैः।

शिष्यैः सुतरां ददौः संसेवितविमलपदकमलाः।

तेषामुपदेशेन व्यलेखयत्स्वणीवर्णी वण्यतरम्।

पुस्तकमेतल्लिखितं सच्चित्रविचित्रताकलितम्॥

(स्वाणीदारी कल्पसूत्र प्रशस्ति, 81-82)

तत्रैकं स्वणीमयं विलेखयित्वैव पुस्तकं शस्तम्।

पंचदश पंचपंचाशद्वर्षे फाल्गुने मासि।

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जसधीरसंधनायकमायकिमरी सधर्ममयकार्या।

सोमध्वजसुगरुणां प्रददौ लसदांचिती चतुरा।

(स्वर्णाक्षरी कल्पसूत्र प्रशस्ति, 88-89)

शिवसुन्दरमुनि रचिता गुवदिशेन सद्गुणैः खचिता।

कल्पप्रशस्तिरेषा चिरकालं जयतु सुविशेषा।

(स्वर्णाक्षरी कल्पसूत्र प्रशस्ति, 91)

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श्री श्रीमाल प्रधातोज्ज्वलकुलजघो पूर्णचन्द्रायमानं

तत्रास्योदायधैर्यप्रमुखगुणगणालंकृतं निर्विगानं।

प्रोधाद्दानप्रतानप्रगटनपटुता हस्तिमल्लानुकारं

कीर्तिस्फूर्तिप्रकारं जयति बहकटा गोत्रमुद्दामसारं॥

कर्मिणि तत्राभवत्सालिगनामधेयः श्रीसंधमुख्यः शुभमागधेयः।

देवे गुरौ वज्जितकायमानः स्वकीयगोत्रे तिलकायमानः।

समजनि तदीयमायां सच्चवातुर्यां गुणैः श्रिता नार्याः।

विहिताहृतपरिचर्यां लक्ष्मीनाम्नी संगामीर्याः॥

तत्पुत्रः सुचरित्रधीजैसधर श्राद्धः प्रसिद्धामिधः

सद्धर्माध्वधुरा धुरंधरतरः श्रद्धाविशुद्धान्तरः।

पद्म श्रीरति सस्य विश्रुततया जाया न माया मृणा

रोषामर्ष वंशवदा जिनपदामोजालिनीशालिनी॥

तनयो वील्हणकुलधरनामानो तस्य शस्यधामानो।

कुलधरसुताश्च सीहाहेमासोमारव्यगोमारव्याः॥

डिल्लीपुरे दानगुणैर्वदान्यः श्रीग्याससाहिदितिपालमान्यः।

सीहाभिधोऽभूद्भूवि टंकशाली गांगेयवन्निर्मलशीलशाली॥

(स्वर्णाक्षरी कल्पसूत्र प्रशस्ति, 9-14)

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प्रकटनयः सद्भिनयः सिंह इवाद्दाम दौर्वलप्रचयः।

समजनि तनयः सद्यः श्रीजसधवलस्य जगसिंहः॥

रूपरमा सुररमणी हीरूनाम्नी बभूव तद्रमणी।

रमणीयधर्म्मकमले हंसीव सदा निलीना या॥ (स्वर्णाक्षरी कल्पसूत्र प्रशस्ति, 31-

पुत्रस्तयोः श्री जसवीरनामा कामाभिरामाकृतिरूपधारी।

श्रीग्यासदीनस्य हि यावराज्यं, प्रधानतां यः प्रबभार राज्ये। (वही, 33)

38- सनखतललतादेवीश्याणीनाम्यस्तथा च हंसाई।
चन्द्रस्येव महिष्यस्तस्य चतस्रः प्रिया जाताः॥

सञ्चैत्योद्भटचित्रकूटनगरे नानोल्लसन्नागरे
तीर्थं श्री करहाट नागहृदके विश्वप्रसिद्धाह्वये।
श्रीमद्देवकुलाद्यपाटकपुरे श्रीकुम्भेश्वरी गिरौ,
तीर्थं रागपुरे वसंतनगरे चैत्यं नमस्कृता॥

वर्षे रुद्रतिथिप्रमाणकलिते संघेन साद्वै मुदा,
लब्ध्वा संघपतेः षंदं प्रतिपदं स्नात्रोत्सवं कृता।
जीरापल्लिपुराबुदाचलमहातीर्थं द्वयी यात्रया,
साफल्यं निजवैभवस्य विदधे येनातिपुण्यात्मना॥

(स्वर्णादारी कल्पसूत्र प्रशस्ति, 34-36)

39. R.C.Majumdar, The Delhi Sultanate, p.87;
Ishwari Prasad, History of the Qaraunah Turks in India, vol.I, pp.320-321.

40. "In view of the bigotry shown by most of the rulers of the period, all this reflects great credit upon Mohammad Tughluq and testifies to his liberal and rational mentality."

R.C.Majumdar, The Delhi Sultanate, p.86;

Ishwari Prasad, History of the Qaraunah Turks in India, pp.330-331.

41. Jinaprabha Suri's Vividhtirtha Kalpa, 22nd Kalpa,
Kanyānayanīya Mahāvīra Pratimā Kalpa, p.45.

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- 42- श्रीपीरोजशकेन्द्र सर्वगणकैः पृष्टो महेन्द्रप्रभुर्जातः
 सूरिवरस्तदीयचरणाम्भोजैक भृङ्गधुता॥
 सूरिश्रीमलयेन्दुनाविरचितेऽस्मिन् यंत्रराजगम-
 व्याख्यानं प्रविचारणादिकथनाध्यायोऽगमत्पंचमः॥"
 (यंत्र राज, पंचमाध्याय समाप्ति श्लोक)

- 43- For the assessment of Firoz Shah Tughluq's
 policy towards all other sects except Muslims,
 see R.C.Jauhri, Firoz Tughluq, pp.149-152;
 R.C.Majumdar, The Delhi Sultanate, pp.103-107.

- 44- शाके क्षात्राक्षचन्द्राब्दे 1505 शीकरी नगरे कृता।
 शासत्यकबरे राजन्युर्व्यां राज्यं सुधार्मिकम्॥
 (यंत्र राज, पंचमाध्याय, पृ० 5)

CHAPTER IV

JAINS AND SULTANS OF MALWA AND GUJARAT

JAINS AND SULTANS OF MALWA AND GUJRAT

MALWA

Towards the close of the 14th century, Delhi Sultanate was in the process of disintegration and decay because of Taimur's terrible attack and savage sack of Delhi on the one hand and weak character of the rulers of Delhi and internal strife for the claim of the Delhi throne on the other hand. The seat of empire became an unsafe place not only for the business community but also for the people at large. It was, therefore, that most of the important and rich Jain families started shifting from Delhi to other places where their interests could be better safeguarded and atmosphere of peace could ensure the prosperity of their business, a peaceful and honourable living. Under these shaky and uncertain circumstances of the Sultanate of Delhi, some of the more ambitious provincial governors found it an opportunate time to declare themselves independent and established their own rule in their respective provinces. Thus we find Gujarat under Muzaffar Shah and Malwa under Dilawar Khan declared themselves independent.

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Under Dilawar Khan and his successors, the conditions in Malwa were very congenial for the confluence of Hindu-Muslim cultures and the people of the province found the rulers sympathetic towards their aspirations. Though Dilawar Khan's rule was very brief (1401-2 to 1406-07) yet he was able to establish an independent kingdom and policy of tolerance in religious matters.² The jains of importance at Delhi who found the place unsuitable for their further stay, under the confusing and chaotic circumstances, gathered together around the rulers of Malwa in whom they found good patrons. Mandu, the capital of Malwa, as we will find in the ensuing pages, became a great cultural centre and prosperous city of the region.³

HUSHANG SHAH OF MALWA (1405-1435) AND JAINS (MANDAN ETC.)

As has already been referred to in the previous Chapter, there was a known family of Shrimala Jains that provided many a minister to the Sultans of Delhi and thus maintained very good relations with them. It was towards the downfall of Tughluq dynasty and disintegration of Delhi Sultanate that Jhanjhana shifted from Delhi to Mandu (Malwa) where he was given a very important place in the government by Alam Sahi⁴ (Hushang Shah). This Jhanjhana had six sons named Chāhaḍa, Bāhaḍa, Dehaḍa, Padma Singh, Ālhārāja and

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⁵
Pāhu. This information is given by Maṇḍana himself in his Champumaṇḍanam which has been published from Patan and at the end of which we find the dates of its two manuscripts, V.S.1504 (A.D.1448) on Wednesday on the first of the dark half of Mārgśīrṣa written by some Vināyakadāsa; and in V.S.1504 (A.D.1448) Śaka Saṁvat 1368 on Monday the 13th of bright half of Āṣāḍha at Tārāpur respectively.

Maṇḍana was son of Bāhaḍa (and grandson of Jhanjhan) who belonged to the famous Shrimala family of rich businessmen and who was not only a devout Jain himself but a Sanghapati of the Jains. His son Maṇḍana was also a Sanghapati and he was having a very important place in the city of Mandu.⁶

A more detailed information is provided by Maṇḍana in his Maṇḍana-Kādambridrapaṇam about himself and about his ancestors. This Maṇḍana-Kādambridrapaṇam is also published as a part of Maṇḍana granth Sangraha from Patan. Here apart from the information given in Champumaṇḍanam, he tells us that he (Maṇḍana) became a minister of the ruler of Malwa (Hushang Shah). The ruler did not love so much his brothers, friends and relations as much as he loved Maṇḍana. One evening in the company of scholars, the ruler asked Maṇḍana that he should tell him in **brief,**

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abbreviating through his wisdom the story of Kādambri to hear which was the desire of the ruler but he could not find time because of his preoccupation with the running of his government. Thus requested by the ruler, the first amongst the ministers, Maṇḍana composed in brief the story of Kādambri and used to narrate it before the ruler at his leisure time.⁷

The manuscript of this Maṇḍana-Kādambridrapaṇam was written by Vināyakadāsa Kāyastha in V.S.1504 (A.D.1448) on Tuesday, the 8th of the bright half of Kātika.⁸ This information is given at the end of the book.

Maṇḍana was a great scholar and a poet who was, as we find in the description of Kāvya Manohar of Maheshwar Kavi, well-versed in grammar, drama, rhetoric, music and philosophy. He was a man of wisdom, full of qualities and an asset to the Shrimala family in which he was born.⁹ He was not a poet and artist himself only, but used to patronise a team of poets, scholars and artists as is evident from Kāvya Manohar which was written by Maheshwar Kavi under his patronage. He appreciates Maṇḍana in these words — This book (Kāvya-Manoharam) is being written in brief to define the literary definitions and their practical examples from many poetic works of Maṇḍana, who has been appreciated by a number of poets and to extol

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his life-earned noble qualities and his sense of renunciation¹⁰ through poetic examples.

The manuscript from which this book has been published, was written in V.S.1504 (A.D.1448) on Sunday, the 6th of the dark half of Mārgaśīrṣa by Vināyakadāsa¹¹ Kāyastha. This information, was gathered from the colophon of Kāvya Manoharam.

MAHMUD KHALJI I (1436-1469) AND SANGRAM SINGH SONI

Sangram Singh Soni, a Jain treasurer of Mahmud (Muhmud Khalji I, 1436-1469) the son of Malik Mughis,¹² the prime minister of Hushang Shah of Malwa, wrote a book named Buddhisaṅgāra. This book consists of four chapters (Taraṅgas) under the headings of Dharma (Duty), Maya (State policy), Vyavahāra (Justice) and Prakīrnakam (Miscellaneous). From Buddhisaṅgāra enough information is gathered about the author, his ancestors, the date of his book, his mentor and his patron.

Sangram Singh was the disciple of Udaivallabha Sūri,¹³ the disciple of Ratna Singh Sūri. In Mālavadeśa at Maṇḍapa durga (Mandu), Mahmud (Mahmud Khalji I) rules the land, who is like the sun to remove the darkness of his

enemies and Sangram Singh is his Bhāṇḍāgarādhikāri (Treasurer).¹⁴

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Born in Oswal family and the son of Naradeva, scanning the Śāstras and taking their essence through his own wisdom, writes this Buddhisāgara which is acceptable to all the philosophies. Sangram Singh wrote this Śāstra for the benefit of the universe which is deep and is unfathomable by unwise and fools.¹⁵

In the Praśasti of Buddhisāgara, which occurs at the end of the fourth Taraṅga (Chapter), the following information is given by the author himself.

While Al^āvadin (Alāu^āadin) was ruling in Delhi, there was Sangana soni of good repute. Then there was his son Padmarāja, a man of merits and his son whose name was Sūr and then his son named Dharma and then his son of a truthful behaviour named Varasandha. He had two sons known as Naradeva and Dhana, both these gems of Oswal family were kind towards the poor and the destitutes. In Chandrapuri Dhana got released hundreds and thousands of people from the bondage of Shaka^s giving in compensation huge amounts.¹⁶ His elder brother, Naradeva, was known in the Maṇḍap region (Mandu), who was having huge wealth and who always distributed wealth amongst the deserving. He was respected in the court of Husanga (Hushang

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Shah of Mandu), he was the incharge of royal treasury and treated women folk as his sisters. Now his son Sangram Singh gets honours, who is always kind and is ready to do good to others, is a man of character, full of gentlemanliness and devoted to Lord Jina. Whosoever, reaches the courtyard of Naradeva's son Sangram with any desire, returns back receiving lakhs from him. In Sangram Singh, the son of Naradeva, every good quality is visible, compassion and doing good to others, are the main qualities and there is not an iota of enmity in him. He behaves like a brother towards others' women and never desires others' wealth. He spreads his moonlight like fame everywhere and he is praised every where. In V.S.1520 and in Śaka Saṃvat 1385 (A.D.1463) in the month of Chaitra and on the 6th of the bright half, on Friday when at the time of handling bows, brave ruler of Malwa, Mahmud¹⁷ (Mahmud Khalji I) went to the Southern side to fight against and defeat Nizamsāhi, there at Pratiṣṭhānpur (Paithan) on the bank of godavari, bowing to the Jina, poet Sangram Singh writes this (Buddhisāgara). Sangram Singh may live long along with his wife, friends and sons, who is the confident treasurer of Mahmud Sahi Khalvi (Mahmud Khalji I), who became victorious over the king of Deccan and who cut to size the ruler of Gujarat, who has graceful and meritorious

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gaurā, like earth bedecked with gems and ornaments, as his beloved wife. In Sangram Singh's composition of this Buddhi Nidhi (Buddhisāgara) which is amusable and beautiful through the prevalence of Śringāra sentiment in it, this is the 4th Taraṅga (Chapter) known as¹⁸ Prakīrṇaka (miscellaneous).

GHIYAS-UD-DIN KHALJI OF MANDU (1469-1500 A.D.) AND PUNJARĀJA

A book on Sanskrit grammar known as Sārasvata Vyākaraṇa or Sārasvata Prakriyā was written by Anubhuti Svarūpāchārya in V.S.1250 (A.D.1194) which became very popular with the later Sanskrit students and scholars of grammar and was commented upon by atleast more than fifty scholars. Punjarāja, who was finance minister of Ghiyas-ud-din¹⁹ Khalji of Mandu (Malwa) and a great scholar also, wrote a commentary (Tīkā) on Sārasvata Vyākaraṇa. At the end of his Sārasvata Vyākaraṇa's commentary, we find a Praśasti containing about 23 stanzas, describing the ancestral line of Punjarāja.

In the first part of the commentary, we find a clear reference to Punjarāja's authorship of Sārasvata Vyākaraṇa commentary- 'Putting the lotus feet of goddess of learning in his blissful mind, Punjarāja writes the

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commentary on Sārasvata vyākaraṇa²⁰. In the last part of it we gather the following information- From Himālaya to Malayāchala who adorned the earth with his fame, was a known gentleman Sadepal who was a favourite of the king because of his wealth. He had a son known as Kārā, who was the first amongst the gentlemen, always ready to do good to others, a brave and a compassionate fellow but who was a dread for the enemies. To him was born Pāmā, who was having a beautiful appearance and a brilliance of the sun, and who was a repository of arts. He had his son gova who had immense wealth, and who was like a forehead mark of the Shrimala family. His son was Vanīpaka, who was not spoiled even by his immense wealth and whose²¹ very appearance was of a pious gentleman. He begot two sons named Jivana and Megha, who were very industrious, helpful to the poor in their distress, known in the world for their good qualities, who were self-controlled and thus became the favourites of the king in the Maṇḍapa Durga (Mandu), rich in wealth, they became the ministers of Khalji Sāha Ghiyasa (Sultan Ghiyas-ud-din Khalji of Mandu). Jivana was very much absorbed in worship of god and pious deeds, putting the burden of his ministership on the shoulders of his younger brother (Megha), he used to pass his time in worship. He was well-versed in spiritual

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knowledge, created conditions of satisfaction for the good people, was an abode of Shri (goddess of wealth), had no defect in him. He received from the Sultan Ghiyasa (Ghiyas-ud-din Khalji) the title of Mafral Malika and was his finance minister. His wife named Maku was a pious lady, devoted to the husband and respected in the whole family. She gave birth to a son named Punjarāja of meritorious deeds. Victory be to King Punjāra, who was never licentious, had great love for good men, was like a sea for the jewels of good quality, whose fame shone like the moon, who was very humble, ocean of pious deeds and a Rudra (the terrible) at the time of war. Around him always gathered a hoard of scholars and artists, many Maṇḍaleshwaras and Mahārājas used to give him honour, thus he was an incarnation of Saraswati, the goddess of learning and Lakshmi, the goddess of wealth. ²²

At the end of the Prasāsti, the date of the manuscript has been given as V.S.1645 (A.D.1589) on Thursday, 6th of the dark half of Āṣāḍha month. ²³

As is clear from the above references of the Sārasvata vyākarna Tīkā Prasāsti, Punjarāja belonged to the Śrīmāla family of a known business house. All his ancestors right from Sadepala to his father Jivand, were

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either financiers or the ministers of the Muslim rulers. Punjarāja and his father Jivana and his uncle Megha, all were trusted ministers of Ghiyas-ud-din Khalji of Mandu. ²⁴ Apart from pursuing the professions of business and ministership, Punjarāja was not only a great scholar and lover of scholarship and fine arts but also a formidable warrior.

GHIYAS-UD-DINA KHALJI (A.D.1462-1500) AND JASAVIRA

* The Laghukalpa Pustaka Prasasti written by Shiva Sundra Muni which has been referred to in the previous Chapter is a sort of panegyric of the Shrimāla family of Bahakatā gotra. This Prasasti can be split into two parts. From the beginning to the 18th stanza it extolls the geneology of Shrimāla Bahakatās at Delhi. Then all of a sudden the writer shifts from the scene of Delhi to Mandu. From stanza 19 to 26, he describes the natural beauty and the accumulated wealth, the luxurious life of citizens and peaceful atmosphere of Mandu. Then he picks up the thread of Shrimala geneology again at Mandu and starts it with the description of Jasadhavala, the son of Soma, who had two sons named Jaga Singh and Jinā. The poet states that Jaga Singh was born to Jasadhavala who was very humble but brave like a lion and very compassionate too. Jaga Singh had as his wife Heeru, who was a beautiful lady with

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a pious and religious mind. To them was born Jasavīra, who had beautiful physical appearance and who became a very high and trusted official of Ghiyas-ud-din (Ghiyas-ud-din Khalji, I) ruler of Mandu, who ruled from A.D. 1469-1500) when he was an heir-apparent to the throne²⁵ of his father (Mahmud Khalji I).

This Jasavīra had four wives and in V.S.1511 (A.D.1455) he went on pilgrimage of Karahāṭanāgahrda in Chitrakūṭa (Chittor), Deva Kuladyapatakapur on the mountain of Kumbhomeru and the Chaitya of Rāgapur at Basantnagar, at Jirapalli and Arbudāchala (Ābu) mahātīrtha, where he got the honour of being Sanghpati. ~~Whose~~^{His} broad forehead was anointed by King Kumbha Karṇa (Mahārāṇa Kumbha of Chittor) himself with a great regard to him. He established 52 sanghpatīs and himself became a²⁶ sangheshvara.

ALAUDDIN KHALJI, THE SON OF GHIYAS SHAH AND DHANARAJA

With very brittle pages and in an incomplete and mutilated form a manuscript of Dhanarāja Prabodhamālā²⁷ was found by Sh. Agarchand Nāhtā at Jaipur. Dhanarāja Prabodhmālā was written by Jayasīma Sūri, the disciple of Naya Chandra Sūri of Kṛṣṇarṣigaccha for his patron

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Dhanarāja. The scanty information which we gather from the Prasasti of the Dhanarāja Prabodhmālā, is that- Bowing to Pārsva, to goddess of learning and to the guru with devotion, this Prasasti of Prabodhmālā is being written. There is a beautiful region known as Śākambhariya from where the enemies are kept away and which is an abode of welfare. In that region, there are two forts of Ranastambha (Ranathambhore) which are shining like the Mars, where not in a dream a sin was committed, which because of their good contribution are known in the world. Victory be to the King Alāuddīn,²⁸ who is having long arms, capable of defeating the soldiers and who is of a very sharp strength. Like moon to the ocean, he brings increase to the family of renowned Prāgvāṭa people, who live there as his (Alāu-ud-dīn's) representatives in high palaces, who by their hundreds of branches are fully replenished. In such a pious family there was a Śreṣṭhi known as Bhayasīmha. His son was Soma, Simha, whose son was Parvata. Parvata had Pālhana devi as his devoted and pious wife. She gave birth to Dhanarāja like an oyster to a pearl. It seems, from the assembly of gods Vastupāla came to this family of Prāgvāṭas. Had not there been the birth of Dhanarāja in the house of Parvata, there would not have been so much of interest in religious matters always and

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and everywhere in the family.

GUJARAT

It has already been stated in 2nd Chapter that Jainism, though born in Magadha country, flourished much in Gujarat from 6th century onwards. Under the Chālukyas of Gujarat it found further impetus in the 11th to 13th centuries. Ābu and Śātruñjaya hills had become most important and sacred places to the Jain devout of whole of India, thus making Gujarat a very stronghold of Jains and a centre of Jain activities.

* During the Saltanate period, too, Jains, inspite of certain setbacks, held cordial relations with the Turkish rulers and their representatives. But towards, the end of the 14th century at the time of Taimur's invasion when Delhi was in utter confusion and disintegration of Delhi Saltanate had already begun, Muzaffar Khan, a governor of Gujarat, proclaimed himself the ruler of Gujarat under the name of Muzaffar Shah, ³⁰ It was under his rule that Jains lost the contact with the royal house of Gujarat. Even after Muzaffar Shah and during the period of Muzaffar Shahi rulers of Gujarat, the Jain literary works do not give any noteworthy evidence of the Jain relations with the Muhammadan rulers of Gujarat. However,

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the Jain activity in the spheres of religious and literary writings continued uninterrupted. The Pontiffs of famous gacchas, especially of Kharatara and Tapāgaccha continued to be anointed on the soil of Gujarat. It is stated about the origin of Kharataragaccha, "that Jinesvara Sūri in V.S.1080 (1024 A.D.) obtained a title 'Kharatara' after overthrowing the Chaityavāsins in the court of Durlabharāja, the king of Anhilavada."³¹ Most of the gacchas which continued to flourish from the 9th century to the 16th century or so, were named after place-names and caste-names. These names of gacchas indicate that most of them belong to Gujarat and Rajputana and their monachism was active in the medieval period.³²

Devaratna Sūri, pupil of Jayanand Sūri, was a porvād Bania of Anhilavada. He entered the order of Jain monks in A.D.1411 at an early age of five. The dignity of Āchārya was conferred on him in A.D.1441.³³ Charitra Sundaragani of Brihad Tapāgaccha, composed Śīladūta, the Kumārāpālacharita, the Mahipāla Charita and the Āchārōpdeśa. In 1444 A.D. Rāmachandra Sūri of Pūrṇimāgaccha wrote his Panchadandātapatrachatra Prabandha in Cambay. A special mention is required to be made of Dharma Lakshmi-Mahattarā of Cambay belonging to Osavaṃśa who entered the order of Jain nuns at the age of seven in A.D.1434-35.

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She was the pupil of Ratna Simha Sūri and had received liberal education. The dignity of Mahattara was conferred on her in A.D.1444-45 when she was in her teens.

Apart from Jain literary works we find references to the erection of new Jain temples and the repair of the old ones during this period. The temple of Vimalanātha at Girnar was built in A.D.1453. The Pratishthā was performed by Ratna Simha Sūri of Tapāgaccha in A.D.1460-61. At his request Giānsāgara Sūri completed the Vimalanātha Charita in Cambay in the same year. Lakshmi Sāgara Sūri, who entered the Jain order in A.D.1414, was a prominent Jain monk of this period. At Jirndurg or Junagadha he became victorious in debate and pleased King Mahipāla. Soma Sundra Sūri conferred the dignity of 'Paṇḍita' on him in A.D.,1436-37. Again in 1444-45 dignity of 'Vāchaka' was conferred on him by Muni Sundra Sūri. He died in A.D.1490-91. Gadarāja Mantri of Ahmedabad, who had built a Jain temple in Sojitra, set up an image of Ādinātha weighing one hundred and twenty manas in the Bhimvihara or Pitalahara on Mt.Ābu. The Pratishthā was performed by Somajaya Sūri in A.D.1468-69. A temple of Ajitnātha was built in Idar by Ishwara and Patta, Soni brothers of Ukesāvaṃśa. The Pratishthā was performed by Lakshmi Sāgara Sūri in A.D.1476-77.

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Bhāvaśagara Sūri, sixty first Paṭṭadhara of Kharataragaccha, was admitted to the order of Jain monks at Cambay in A.D. 1463-64 by Jayakesāra Sūri. His successor Guṇa Nidhāna Sūri was born at Anhilavada and admitted to the order of Jain monks in A.D. 1495-96, at an early age of four by Siddhānta Śāgara Sūri. He became the gacchanāyaka at Cambay in A.D. 1527-28.

In A.D. 1458, Kharataravasahi temple was built on Mt. Ābu by Sanghavi Māṇḍalika. A cloth merchant of Chittor, Karmāshah, who had advanced money to Bahadur Shah sometimes earlier, came to Ahmedabad in A.D. 1526 when Bahadur Shah became the king of Gujarat. Having received a farman from the king, Karmā Shah repaired Samara Shah's temple on the Śatruñjaya hill in A.D. 1531. He also set up a new image of Adinātha in the same year and also built a temple of Puṇḍrika Swāmi just opposite the Ādinātha temple in A.D. 1531. In the same year, Karma Shah also built the Rayaṇa Pādukā temple and Chakreśvaridevi's temple in Adeśvaratunka.

In A.D. 1447-48, Somadeva of Tapāgaccha and a pupil of Ratna Śekhara Sūri composed the Kathāmahodadhi which contains one fifty seven stories based upon Harishena's Karpūraprakara.

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Hṛadaya Saubhagya pupil of Saubhagya Sūri composed his vyutpattidīpikā in Cambay in A.D. 1534-35 when Bahadur Shah was the king of Gujarat.³⁴

A very prominent Jain Āchārya of Tapāgaccha Hirvijaya Sūri, who later on came in contact with Emperor Akbar, was born at Palanpur in A.D. 1526-27. He was admitted to the order of Jain monks by Vijayadāna Sūri. In A.D. 1554, the dignity of Sūri was conferred on him and Hīraharsha changed his name as Hirvijaya Sūri. In A.D. 1566 at the death of Vijayadāna Sūri, Hiravijaya Sūri became the head of the Jain community.

From the above references, it becomes clear that Gujarat remained a centre of Jain activities as far as the order of Jain monks, Jain literary works and erection of new Jain temples and repair of old ones is concerned during the post Sultanate period as well, though the relations of Jains with the Muslim rulers of Gujarat were not as prominent as in the Sultanate period.

We will see in the ensuing Chapters that when Emperor Akbar came to power, Gujarat was the strong hold of Jains and both the Achāryas of Kharataragaccha and Tapagaccha orders of Jains who were carrying on their religious activities in that province.

NOTES TO CHAPTER IV

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1. Nizām-ud-din Ahmad, Tabqat-i-Akbari, Hindi trans. by SAA Rizvi, Uttar Taimur Kalin Bharat, part II, pp.51-52;

Habib, & Nizami, A Comprehensive History of India, vol.V, p.898;

U.N.Day, Medieval Malwa, pp.20-21.

R.C.Majumdar, The Delhi Sultanate, p.173.
2. U.N.Day, Medieval Malwa, p.22 and pp.396-398;

Habib & Nizami, The Delhi Sultanat, vol.V, p.899.
3. U.N.Day, Medieval Malwa, p.23;

Habib & Nizami, The Delhi Sultanat, vol.V, p.905 and 925;

R.C.Majumdar, The Delhi Sultanate, pp.702-709.
4. Nizam-ud-din Ahmad, Tabqat-i-Akbari, Hindi trans. by SAA Rizvi, Uttar Taimur Kalin Bharat, part II, p.523;

"On the death of Dālawar Khan, his son, Alp Khan, ascended the throne of Malwa in 809/1406 with the title of Hushang Shah." Habib & Nizami, The Delhi Sultanat, vol.V, p.900.
5. आत्मानो मंफणस्याभितगुण निघयश्चाहडोबाहडाख्यो
विख्यातो देहडोऽथ दितितलसुक्ता पयसिंहोऽह्वराजः।
पाहूश्चैते जिनेश प्रणति परिणता मण्डपे धर्म धुर्याः
श्रीमन्नालमसाहिदितिपति विषये मुख्यतामेत्य रेजुः॥

(चम्पूमण्डनम्, 7/8)

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6. "वस्ति विस्तीर्णकीर्णगुणगणकिरण पटलपटलित निखिल-
घरणिखण्डप्रचण्डतरप्रकाशाहम्बरितम्, अम्बरधोतिमात्तण्ड
मण्डलायमानम्, यशः प्रकाशनिर्मलित दिक्कुलाचलवलयम्,
निष्कलं कुलतिलकम्, श्रीमालकुलम्। तत्र निबद्धन्यनिगड-
खण्डनो बाह्यनामा संधपतिरप्रतिम आसीत्। तस्यात्मजन्मा
सन्मानदः समस्तवस्तुनिवेशायतमालवदेशाचलमण्डप नगरमण्डनायमानो
विनोदमोदमानो जलद इवाखण्डताण्डवित-सकलकलाघर शिखण्डमण्डली
कोमण्डननामा संधपतिः।"

(चम्पू०, प्रथमे पटले)

7. महीतलमहेन्द्रस्य मालवानामधीशितुः।
स मन्त्री समभूत् प्राज्ञो वाचापतिरिवोज्ज्वलः॥
न भ्रातृषु न मित्रेषु न ज्ञातिषु न बन्धुषु।
भवत्युर्वीपतेरस्य तस्मिन्यत्प्रेमशाश्वतम्॥
स कदाचिन्नृपः सायं समये शर्वरीमुखे।
विद्यानिधिमुं प्राह विद्वद्गोष्ठीमधिष्ठितः॥
कादम्बरीकथाबद्धकौतुकं हृदयं मम।
कदापि कालो न श्रोतुं निविष्टस्य नृराजाणे॥
तदिदानीं त्वया सम्यक् सा सन्दोषेण कथ्यताम्।
मतिवैभवनिस्तृणावाङ्मयेन ममाग्रतः॥
इत्येवमर्थितो राजा प्राज्ञेषु प्रथमेन सः।
बद्धाञ्जलिरिदं प्राह मण्डनो मन्त्रिशेखरः॥

(मण्डन कादम्बरी-दर्पणम्, 1/13-18)

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- 8- लिखितं विनायकदासकायस्थेन। संवत् 1504 वर्षे
कातिकशुक्ल अष्टमी मंगलदिने।"
(मण्डन कादम्बरी दर्पणम्, अन्तर्मे)

- 9- जाग्रद् व्याकरणश्च नाटकशुभालंकारविज्ञस्तथा
संगीतातुलकोविदः प्रविलसद्गम्भीरशास्त्रान्वितः।
चातुर्यैकनिवासभूमिरतुलैः प्राप्तोन्नतिः सद्गुणैः
श्रीमालान्वयवर्द्धनोऽमलमतिः श्रीमण्डनो राजते॥
(काव्यमनोहरम्, 1/12)

- 10- सदैपेण विच्यते ह्यभिनवानेकप्रमेयाजितं
काव्यलक्षणासंयुतं सुललितख्यातप्रयोगातुलम्।
आजन्मार्जितसद्गुणानिह मया त्यागादिकान्वर्णितं
काव्यानेककृतस्तुतेः कविवरैः श्रीमण्डनाख्यप्रभोः॥
(काव्य 1/4)

- 11- सं 1504 वर्षे मार्गशीर्षे कृष्णपक्षा षष्ठ्या
रवादिने लिखितं विनायकदास कायस्थेन॥
(वही, पुस्तकान्त)

12. For the identification of Mahmud Khalji I, see
Nizam-ud-din, Tabqat-i-Akbari, Hindi trans. by
SAA Rizzvi, Uttar Taimur Kalin Bharat, Part II, p.66;
U.N.Day, Medieval Malwa, p.69;
R.C.Majumdar, The Delhi Sultanate, pp.174-76;
Habib & Nizami, The Delhi Sultanat,
vol.V, p.907.

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13. श्रीरत्नसिंह सूरैः पट्टालंकरणमद्भुतगुणाढ्यम्।
गुरुमुदयवल्लभाख्यं सूरिं वन्दामहे ~~स~~ सततम्॥
(बुद्धिसागर 1/4)

14. उद्यत्प्रतापदिनकरकिरणैर्निर्धूतवैरितिमिरौघः।
खल्वाकुलाब्धिचन्द्रः, स जयति महमूद भूमीन्द्रः॥
तस्य च मालवदेशे मण्डपदुर्गैः भातिसुविनीतः।
संग्रामसिंह नामा माण्डागाराधिकारीन्द्रः॥
(बुद्धिसागर 1/5-6)

15. "Writing about the reign of Mahmud Khalji, Firishta
says that in his reign Hindus and the Muslims lived
peacefully and maintained friendly relations with
each other." U.N.Day, Medieval Malwa, pp.198-199.

15. ओसलवाल कुले श्रीमान्नरदेवस्य नन्दनः।
निर्मलार्थं गभीरणि, शास्त्राण्यालोच्य तत्त्वतः॥
सारमुद्धृत्य तेभ्यस्तु, निज बुद्ध्याऽति शुद्धया।
बुद्धिसागर नामेति, सर्वदर्शनसम्मतम्॥
संग्रामो रचयत्येतच्छास्त्रं विश्वोपकारकम्।
गम्भीरमनतिक्रम्यमधीरैर्मन्दबुद्धिभिः॥
(बुद्धिसागर, 1/8-10)

16. ढिल्ल्यामल्लावदीने नरपति तिलके राजति
ज्ञामामधीशे, सोनीश्री सांगणाख्यः समभवदुदित-
श्रीलसत् कीर्त्तिपूरः। तत् पुत्रः पद्मराजः प्रथितगुणगणस्तत् सुतः
सूरसंज्ञस्तत् सुनुर्धर्मानामा तदनु च वरसन्धोऽभवत् सत्यशीलः॥
नरदेव घनाख्यो च, तत्पुत्रो द्वाबभूवतुः।
ओसवाल कुलोत्तंसो दीनानाथ कृपाकरौ॥
चन्द्रपुर्या घनाख्येन वितीयै विपुलं धनम्।

मोचिताः शक् संकष्टान्तराः शतसहस्रशः॥

(बुद्धिसागर 4/39-41)

17-

See for the details Nizām-ud-dīn Ahmad, Tabqat-i-Akbari, Hindi trans. by SAA Rizvi, Uttar Taimur Kalin Bharat, part II, p.87;

U.N.Day, Medieval Malwa, pp.148-167;

R.C.Majmudar, The Delhi Sultanate, pp.179-80;

Sir Wolseley Haig, The Cambridge History of India, vol. III, pp.356-359.

18-

तज्ज्येष्ठो नरदेव एव समभूत ख्यातः क्षितां मण्डपे,

सत्रागारकरः सदोधतकरः सत्पात्रदः सर्वदः।

हूँसंग क्षितापाल संसदि सतां मान्यः परार्थकृद्,

माण्डागार धुरन्धरः स च परस्त्री सोदरः सुन्दरः॥

जयत्ययं सम्प्रति तत्तनूजः संग्रामसिंहः सततं दयालुः।

परोपकारैककरः सुशीलः सौजन्यसिन्धुर्जिनमति युक्तः॥

नरदेवसंग्रामांगणमाश्रित्य मार्गणाः।

लब्ध्वा लङ्कां पुनः स्थानमायान्ति स्वयमुद्भुतम्॥

संग्रामे नरदेवजेऽद्भुतमहो सर्वं दरीदृश्यते,

मुख्या यत्र दया परोपकरां शत्रुत्ववार्ताऽपिन।

भ्रातृत्वं परसुन्दरीषु परवित्तस्याभिलाषः कुतः।

कीर्त्तिश्चन्द्रकारोज्ज्वलाऽत्र विजयः सम्प्राप्यते सर्वदा॥

नखेषुभू 1520 सम्मितविक्रमाब्दे, पंचमरामेन्दु 1385 मिते च शाके।

चैत्रस्य षष्ठ्यां सितपद्मजायां शुक्रस्य वारे शशिमे गविंदौ॥

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चापोदये वीर्ययुतश्च खेलेः श्रीमालवेशे महमूद भूपे।
 जेतुमहीपाल निजाम साहिं युद्धेन याते दिशि दक्षिणस्याम्॥
 लसत् प्रतिस्थानपुरेऽतिरम्ये गोदावरीतीरतरंगपूते।
 जिनं प्रणम्येह सुबुद्धिसिन्धुं संग्रामसिंहः कुरुते कवीन्द्रः॥
 श्रीमद्दक्षिणभूपतिं जितवतः कुम्भेमं चाननस्योद्यद्-
 गूर्जरगवैपर्वत महत् पद्मच्छिदो ग्राह्यः (वणः)
 खल्वी श्रीमहमूदसाहिनृपतेर्विश्वासमुद्राधरः,
 संग्रामः स्वकलत्रमित्र विलसत् पुत्रेश्चिरं जीवतु॥
 गौराभाति च यस्य गौरवगुणैर्विश्वम्परेवापरा
 रत्नालंकृत सोज्ज्वलाऽखिलपरस्त्री सौंदरस्य प्रिया॥
 शृंगारादिषु सेन कान्तसुभगा संग्रामसिंहस्य तत्,
 प्रोक्ते बुद्धिनिधौ प्रकीर्णक तरंगोऽयं चतुर्थोऽभवत्॥

(बुद्धिसागर, 4/42-50)

- 19- See Nizām-ud-din Ahmad, Tabqat-i-Akbari, Hindi trans. by SAA Rizvi, Uttar Taimur Kalin Bharat, Part.II, p.92;

"After the death of Sultan Mahmud, his eldest son ascended the throne of Malwa with his title of

Ghiyasuddin Shah." Habib and Nizami, The Delhi Sultanat vol.V, p.924.

- 20- वाग्देवतायाः चरणारविन्दमानन्दसान्द्रे हृदि सन्निधाय।
 श्रीपुंजराजो कुरुते मनोज्ञां सारस्वतव्याकरणस्य टीकाम्॥

(अनेकान्त, अप्रैल-जून, 1977, वर्ष 30, किरण 2,
 पृ046)

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21. हिमालयादामलयाचलायाः सशोभयामासमर्ही यशोभिः।

आसीन्नृपालस्पृहणीय संपद साधु सदेपाल इति प्रसिद्धः॥

अथ अयेषु वक्त्रैः पराकार्यकृतैः स्मर्यैः सतां पौरुष राजसूर्यः॥

तत्सुनुरादाय निधिर्बभूव काराभिधो हृद्द्वार्य धैर्यः॥

तत्सेवितो ललित ललाणकान्तमूर्तिराशः प्रमुदिनकरः

(रस्वोप्रसादनकरः) सदनकलानाम्।

जिवातृकः कुवलयः प्रथितोष्कारः पामाभिधान उदयाय ततो नृसोमः॥

पृथित विपुल श्री श्रीमालान्वय वा विशेषकः

सकल जगती जाग्रत्कीर्ति सुधीनर सूयकः।

अमित विभवो गोवा साधुस्ततोऽजनि,

जानकी भाणवरण प्रेमानन्दादुचित सात्त्विकः॥

तत्सुतः शोभित संपत् प्रीणितावनि वनीपक आसीत्।

विभवैष्यविकृतोभुवि मूर्तिः पुण्यराशिरिव यापच (एव) साधुः॥

(सारस्वतव्याकरण टीका प्रशस्ति, 1-5)

22. तन्नबनो समिति (सुमित) साधित पीरषार्थो

चन चापन्निमग्न जनतोद्धारणे समर्थः॥

ख्यातैर्गुणैः जगति जीवन मेघ संज्ञा,

वशी वशीकृन्नृपो सत्कृपावभूतम्॥

श्रीविलासमति मंडपदुर्गे स्वामिनि खिलचीसाह ग्यासात्।

प्राप्य मंत्री पदवीं मुवियाम्यामर्जितोऽर्जित परोपकृत

(दात) श्री॥

जीवनोभुवन पावनकीर्तः मंत्रीभारमनुजे विनिवेश्य।

ब्रह्मवित्सः जगदीश्वरपूजको कौतुकेन समयं समनैषीत्॥

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नमदवनि समर्था तत्त्वविज्ञानपार्थः

सुजन विहिततोषः (तापः) श्रीनिधिर्वीतदोषः।

अवनिपति शरण्यान् (त्) प्रौढ धर्मार्थि(धरमेध) मंत्री

मफरल मल्लिकार्जुन श्री ययासादवापः॥

पतिव्रता जीवन धर्मपत्नी धन्यामकू नाम कुटुम्बमान्या।

श्रीपुंजराजख्यामसूत पुत्र मुंजवत्तः चरितैः पवित्रं॥

जयति मदन शुद्धः सज्जन प्रेम सान्द्रः (साधुः)।

सगुणमणि समुद्रः कीर्ति विद्योत चन्द्रः।

नयन विनय निद्रः (नयाना) पुण्य लक्ष्मी समुद्रः

समरसमयरुद्रः पुंजराजो नरेन्द्रः॥

यस्याः सभाभाति तिरस्कृतमदः प्रह्व(भृ) द्वि(प्र) भावोद्भुरः।

दांणी मंडित मंडलेश्वर महाराजन्यमान्यात्विता।

विद्यावृन्द विनोदमोद विभवद्रोमांच विद्वच्चो,

जाग्रद्रूप सरस्वती निवसति लक्ष्मी विलासायिता॥

(सारस्वत व्याकरण टीका प्रशस्ति, 7-13)

(अनेकान्त, अप्रैल-जून, 1977, पृ० 47)

23. स० 1645 वर्षे आषाढ मासे कृष्ण पक्षे
षष्ठ्यां तिथौ गुरुवांसरे लिखितमिदम्॥

(वही)

24. For further details about Ghiyas-ud-din Khalji's relations with Jains and his religious toleration, see K.C.Jain, Ancient cities and Towns of Rajasthan, pp.206-207.

25. प्रकटनयः सद्भिन्मयः सिंह इवोद्दाम दोबेलप्रचयः।

समजनि तनयः सद्यः श्रीजसधवलस्य जगसिंहः॥

रूपरमा सुरमणी हीरूनाम्नी बभूव तद्रमणी।

रमणीयधर्मकमले हंसीव सदा निलीना या॥

पुत्रस्तयोः श्री जसवीरनामा कामाभिरामाकृतिरूपधारी।

श्रीग्यासदीनस्य हि यावराज्ये, प्रधानतां यः प्रबभार राज्ये।

(लघुकल्पपुस्तकप्रशस्ति, 31-33)

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See Nizam-ud-din Ahmad, Tabqat-i-Akbari, Hindi trans. by SAA Rizvi, Uttar Tāmur Kālīn Bhārat, Part II, p.92;

Prince Muhammad, the eldest son of Sultan Mahmud ascended the throne of Malwa on 3rd June, 1469 A.D. after the death of his father with the title of Ghiyath Shah.- U.N.Day, Medieval Malwa, p.220;

Wolseley Haig, The Cambridge History of India, vol.III, p.361;

R.C.Majumdar, The Delhi Sultanate, p.181.

26. सनखलतादेवीश्याणीनाम्न्यस्तथा च हंसाई।
चन्द्रस्येव महिष्यस्तस्य चतस्रः प्रिया जाताः॥
सच्चैत्योद्भटचित्रकूटनगरे नानोल्लसन्नागरे
तीर्थं श्री करहाट नागहृदके विश्वप्रसिद्धाह्वये।
श्रीमद्देवकुलाधपाटकपुरे श्रीकुंभमेरौगिरौ
तीर्थं रागपुरे वसंतनगरे चैत्यं नमस्कृता॥
वर्षे रुद्रतिथिप्रमाणकलिते संघेन साद्वै भुदा
लब्ध्वा संघपतेः पदं प्रतिपदं स्नात्रोत्सवं कुरुता।
जीरापल्लिपुराबुंदाचलमहातीर्थद्वयी यात्रया
साफल्यं निजवैभवस्य विदधे येनातिपुण्यात्मना॥
चंचत्प्राभृतदानरंजितमनाः सन्मानपूर्वं स्वयं
यद्माले विपुले चकार तिलकं श्रीकुंभकर्णौ नृपः॥
पंचाशद्द्विकृत संघपतयो येन स्वयं स्थापिताः॥
स श्रीमान् जसवीर इत्यभिधया संघेश्वरस्तत्सुतः॥ (लघुकल्पपुस्तक प्रशस्ति, 34-37)

The state of Jainism under Rana Kumbha is well described in Ram Ballabh Somani, Maharana Kumbha (Jodhpur, 1968), p.200 ff.

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27. Rajasthan Bharati, pp.79-82.
28. Contrary to the findings of Sh.Agar Chand Nāhtā, in his article published in the 'Rajasthan Bharati' wherein he has identified Alau-ud-din Khalji as Mahmud II, Alau-ud-din Khalji, was real brother of Nasir Shah, the son of Ghiyas Shah, the ruler of Malwa. It can safely be assumed from the description of the Prasasti that before being executed by Nasir Shah, Alau-ud-din might have been made incharge of the Ranathambhore fort by his father, Ghiyas Shah, the ruler of Malwa. For the confirmation of this fact, see K.C.Jain, Ancient Cities and Towns of Rajasthan, p.333;

For the identification of Alau-ud-din Khalji of Malwa, see Habib & Nizami, The Delhi Sultanat, vol.V, pp.925-926;

R.C.Majumdar, The Delhi Sultanate, p.182;

U.N.Day, Medieval Malwa, pp.235-243.

- 29- प्रणम्यं पार्श्वं प्रकटं प्रभावं वाग्देवतां वंद्यं गुह्यं च भक्त्या ॥
 प्रबोधमालाभिधवाङ्मयस्य विधीयते यं विमला प्रशस्तिः ॥
 सर्वत्र विस्फुरित चारुत्तर प्रदेश कल्याणकोटि जनित प्रसन्न प्रवेशः ॥
 दूराकृत रिपु प्रति सन्निवेशः शाकम्भरीय इति रम्यत सोऽत्र देशः ॥
 तत्रोल्लसत्संतप्त मंगलौ द्वे स्वप्नेष्वदृष्टे दुरितोच्चयेन ॥
 दुर्गैरण्स्तम्भं वरे वरेण्य पुण्यक्रिया भाजित भव्यलोके ॥

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गंडुलबाहू मटखंडन मंशक्तिरल्लावदीन इति भूमिपतिः सजीयात्॥
 वृद्धिनिनीय कुलदेवत्ववकानां यो राज्यमिंदुरिव वारिशरित्पतीनां॥
 दूतोस्ति च स्वास्ति निकेतमुच्चैः प्राग्वाटवंश प्रथितः प्रसंसः॥
 समुल्लसद्भिः परितो विचित्रैः शाखा शतैः संभृत मूरि मूषः॥
 वशे पवित्र चरिते मयसिंह नामा श्रेष्ठी पुरा सुकृत धीरः॥
 जनिष्ट तस्य श्री सोमसिंह तनयोस्य च पर्वतोऽमृत॥
 पर्वत जाया विदिता पाल्हेदेवीति भुवि शुचि शीला॥
 तदुदर सुकृतोमुक्ताफलमिव धनदामिघोजीयात्॥
 वशेनांशीकृतानां सुरसदसि गतिनैत्यसौवस्तुपालः॥
 तेनेहैवा जगन्वान् पुनरपि नियंत विशं प्राग्वाटवंशं॥
 गेहे सो पर्वतस्यावतरणमतनोद्धनराजस्यदमात्॥
 नाचेत्सर्वत्र धर्मस्फुरति मतिरहो तद्भदेतस्य नित्यम्॥

(धनराजप्रबोधमाला प्रशस्ति, 1-9

राजस्थान मारती, पृ० 79-82)

30. S.C.Misra, The Rise of Muslim Power in Gujarat, p.155;
Alexander Kinloch Forbes- Rāsa Mālā, Hindu Annals of Western India, pp.250-251.
31. Shantaram Bhal Chandra Deo, History of Jain Monachism, pp.528-529;
- ~~32.~~ Agar Chand Nahta, Bhanwar Lal Nahta, Aitihasika Jain Kāvya Samgraha, p.3.
32. Shantaram Bhal Chandra Deo, History of Jain Monachism. pp.544-45.
33. C.B.Sheth, Jainism in Gujarat, p.209.
34. For detailed information, see C.B.Sheth, Jainism in Gujarat, pp.211-247.

CHAPTER V

JAINS AND THE MUGHALS

AKBAR AND JAINS:
TAPĀGACCHA

AKBAR AND JAINS: TAPĀGACCHA

Among Muslim rulers of India, the Mughal Emperor Akbar was perhaps the greatest ruler with marvellous qualities of head and heart. He made India his real home and wanted to establish a lasting empire instead of a military camp with its capital at Delhi. "One of the marvellous gifts of Akbar- which we find in no other great monarch in history- was the ability to rise above the partisan intrigues of the court; to outgrow the ideas and traditions of his time; and to keep his efforts bent on the goal of establishing a non-religious, non-communal centre of power based on a just balance of forces. As a result, with statesmanship impossible in the 16th century and rare at all times, this foreign conqueror began to lay the foundation of a national monarchy for India over a people alien in race, religion and culture." ¹ It is of interest: "How the Rajputs were won over; how they came to counter-weigh the powerful

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Muslims at his court; how, out growing sectarianism, he brought proud ~~to~~ Hindu princesses as members of his family and left them to follow their own religion; how he lifted the terrible pressure of persecution which the Sultans had exercised over the Hindus; how he developed a non-denominational outlook which made the religious leaders of the Hindus, Jains, Sikhs and Christians as honoured in his day as the religious leaders of Islam; how he frankly adopted non-Islamic ways whenever he found them militating against his cherished ^edream of a united Hindustan.²"

The general policy of Sultans of Delhi and even Mughals after them, was that of a militant nature towards Hindus. They extended no toleration to Hinduism, Hindu temples were demolished, Hindus were converted forcibly to Islam, they were forced to pay Jaziya and special pilgrimage tax, while visiting their holy places, was imposed on them.³ During the first few years of his reign the young Akbar too was under the influence of orthodox Mullas; but as soon as he became his own master,⁴ he reversed the policy of his predecessors."

The Ibadat Khana which was in the beginning set up for the discussion on religious matters by the different shades of Muslim theologians, was thrown open

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to all other faiths and religions because the mutual accusations and bad behaviour of Muslim Ulamas towards each other opened the inner eyes of Akbar and his mind was enlightened with the beams of truth. He was convinced that clear judgement and not conceit can help in achieving the true nature of divinity.⁵ "The king (Akbar) used openly to say in the presence of his officers, doctors and chiefs, - "My sole object, O wise Mullas, is to ascertain Truth, to find out and disclose the principles of genuine religion, and to trace it to its divine origin."⁶ In the spheres of religion and spiritual belief Akbar's mind was outgrowing the boundaries of orthodox faith. Even Badaoni writes in his own way about him, "Thus a faith of a materialistic character became painted on the mirror of his (Akbar's) mind and the store house of his imagination, and from the general impression this conviction took form, like an engraving upon a stone, that there were wisemen to be found and ready at hand in all religions, and men of asceticism, and recipients of revelation and workers of miracles among all nations and that the truth is an inhabitant of every place: and that consequently how could it be right to consider it as confined to one religion or creed, and that, one which had only recently made its

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appearance and had not as yet endured thousand years! And why assert onething and deny another and claim pre-eminence for that which is not essentially pre-eminent?"⁷

Under the expansion of his mental vision, unbiased attitude and truth seeking nature Akbar started meeting saints and scholars of all faiths and religions in the Ibadatkhana. "Sufis, doctors, preachers, lawyers, Sunnis, Shias, Brahmans, Jains, Buddhists, Charbaks, Christians, Jews, Zeroastrians and learned men of every belief, were gathered together in the royal Assembly and were filled with delight. Each one fearlessly brought forward his assertions and arguments, and disputations and contentions were long and heated."⁸

To adopt this liberal religious policy and to put it into practice throughout his realm could in no case be a mere show_manship on the part of Emperor Akbar. In those days and circumstances it required not only a broadmind and clear vision but also forbearance, keen intellect, real conviction and great courage on the part of the Muslim Emperor. Akbar had all these qualities. Even the christian missionaries, who were hostile to some extent could not but express their appreciation for the benevolent attitude of the great Emperor.⁹ He received all spiritual and learned men with

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full respect, listened to them patiently and carefully, scanned their ideas intelligently but imbibed only those ideas which appealed to his reason and mind the most from whomsoever and whatever faith they might come.

With an Emperor of such a great and unbiased mind, it was but natural for the Jains, who had maintained very good relations with not so tolerant Muhammadan rulers in the past, to be attracted towards the great Mughal Emperor and to put a lasting impression of their ~~not~~ pious ways on his mind and actions. We have recorded evidence- which will be discussed in the ensuing pages- to show that Jains in general and their religious leaders, Jain scholars and poets, all had praise for Emperor Akbar and commanded respect in the Mughal court and were honoured by the great Emperor in a very lavish manner.

The Akbarsāhi śṛṅgāradarpaṇa is a literary writing on Nāyaka- Nāyikā bheda and Śṛṅgāra by Padma Sundar, a Jain saint of Nāgpuriya Tapāgaccha. This book was most probably written by Padma Sundar before the year 1560 A.D. when Akbar was quite young. We do not find any reference to Akbar's personal military achievements in the book, whereas the references to the

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military achievements of Babur and Humayun, his grand¹⁰ father and father, are recorded in the book. Since Akbar ascended the throne in 1556 at the young age of thirteen and by the time he crossed his seventeen, he made himself a fully powerful ruler setting aside the powers of his regent, Bairam Khan. Only after this i.e. 1560, the military campaigns of Akbar could be described as his personal achievements. Moreover, it has been made clear in the introduction of the Akbarsāhi Śṛṅgārdarpaṇa edited by Shri Madhava Krishan Sharma that the Devnagri manuscript available in the Anup Sanskrit library, Bikaner, on the basis of which the book was edited and got printed,¹¹ dated V.S.1626 (A.D.1569). It is also evident that the manuscript is a contemporary work of Padma Sundar, the author who belongs to the same period. We can safely assume that the work might have been composed by the author by a decade ago or so.

We are further informed in the said introduction that, "after the date of Samvat 1626 (A.D.1569) a different hand in red ink writes that the manuscript was written at Agra by Vir, pupil of Cauhatha, for his own study on Tuesday, the 8th day of the dark fortnight of Āṣāḍha, in the reign of Akbar when Mānakīrti Sūri was¹² occupying Chandrakīrti paṭṭa."

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" After this a still different hand in black ink writes:

चतुः शृंगस्त्रिपादश्च द्विशीर्षः सप्तहस्तवान्
 त्रिधावद्धो महान्देवो वृषभो रोरवीति वै॥
 मान्यो वापर भूमजोऽत्र जयराट् तद्वत् हमाङ्गं नृपो-
 तद् त्वर्थं प्रीतमनाः सुमान्यमकरोदानन्दरायामिधं।
 तद्वत्साहि शिरोमणे रकबर नामापाल ब्रह्मणे-
 मान्यः पंडित पद्मसुन्दर इहामूत् पंडित व्रात जित्॥
 चन्द्रप्रभः श्री प्रभुचन्द्रकीर्ति- सूरेश्वरश्चन्द्रकुलाब्धिचन्द्रः।
 चन्द्रोज्ज्वलश्लोकभरः सुखं वश्चन्द्राकंतारावधिमातनोतु॥
 नागपुरीयतपोगणराजाः श्री चन्द्र कीर्ति सूरिवराः।
 तच्छिष्य हर्षकीर्तिः सूरिः समलेखयत्स्वार्थे॥ " 13

which means that 'a great god having four horns, three feet, two heads and seven hands, fasteneed in three ways, roars like a bull. (1). As victorious king Babur and similarly king Humāyun honoured Anad Rai with a gladdened mind, similarly the winner of scholars' groups Pt. Padama Sundar became honourable by the crest jewel of kings, Emperor Akbar. (2). Having the moon's radiance, the lord of Jain saints, the moon of the lunar race, whose name is as bright

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as the moon that lord Chandrakirti may give you joy till the Moon, the sun and the stars last. (3). The lord of Nāgpuriya Tapogana Sh. Chandrakirti Suri's disciple Harshakirti Suri got it written for himself. (4).

Here it is clear from the above given 4th stanza that Harshakirti, the disciple of Chandrakirti Suri, was the last owner of the manuscript. The first stanza is a symbolic description of the god of speech (Vagdeva).

The 2nd stanza throws light on the fact that Padma Sundar, the author of Akbarsāhi Śṛṅgār darpaṇa, was a great scholar, who defeated a number of scholars in debate and was under the patronage of Emperor Akbar. Another fact brought to light in this stanza is that Anand Rai (most probably a Jain scholar) was honoured by both Babur and Humayun. Babur's stay at Hindustan was short and Humayun's reign throughout his life was turbulent and shaky, therefore, no concrete and significant literary evidence has been available about their relations with the Jains, but if we are to rely on the information given in the manuscript of Akbarsāhi Śṛṅgār darpaṇa, it can be said with confidence that the honour received by Anand Rai at the courts of Babur and Humayun, bespeaks of

the Jains' relations with the Muslim rulers even under the unsettled and not so favourable conditions.

Akbarsāhi Śṛṅgār darpaṇa is divided into four chapters. In the four chapters the definitions of nine sentiments (Rasa), the definition of Svakīyā Nāyikā (one's own married beloved) and their examples in the verses composed by the author himself; Parakīyā Nāyikā (another's wife taken as beloved), the meeting through direct contact, through pictures and through dreams etc. and other kinds of Nāyikās; love lorn condition of the lover in bereavement etc.; and detailed definitions of sentiments, their styles, and literary defects which generally creep in and should be avoided by the poets, are given in detail.

This is something amazing and of interest to note that a Jain saint composed a literary work in verse dealing with the amorous plays, much against the Jain pattern of life and religious tenets. It was perhaps to please the youthful mind of the poet's patron (Akbar) for ~~which~~ whom he liberalized his pen inspite of the fact that he himself was totally aloof from such indulgences.

The first chapter starts with the benedictory stanza for the protection of the Emperor Akbar through

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the divine light known as Rahmān by whose refulgence this universe is well lit and in whom it is stringed like a¹⁴ jewel, and which stands beyond the darkness.

In the 2nd and 3rd stanzas, the well known Cagattā (Chagtai) lineage, king Babur who was born in it and who established his reign at Delhi, his son Humayūn, who defeated by his valour rulers of Gujarat, Gaur and¹⁵ many kings upto the seashore, are extolled.

From 4th to seventh stanzas, the son of Humayūn, Emperor Akbar, who is well versed in all arts, who defeating all his foes through his gallantry, ascended the throne, who takes full interest in scholars, musicians, poets and archers; who is playful with the maidens, a soldier in war, benign to the people, whose reputation is matchless, who fears to transgress the rule of law, who is ferocious in his huntings, who is terrible in the uprooting of his enemies and who is composed in his force, and thus he is made of many sentiments by the maker; in whose reign danda (Rod/punishment) is only in the canopy, bhanga (break) in the waves, bandha (binding) in garlands, fight in amorous play, intoxication only in the elephant force and nowhere else, 'beat' is spoken by the Myna birds only and not by the people; who is a matchless donor of wealth to the people stretched up to the shore of

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the sea, whose policy like a swan distinguishes between
 16
 water and milk, is extolled.

In the eighth stanza, the author tells^{us}/~~that~~
 considering the whole living world mortal, and making his
 body of eternally high, the emperor got this literary
 work composed which is full of different types of
 sentiments (Rasas).

In the post colophon we gather the following
 information-"If you have got interest in poetic works
 and different sentiments, then read with pure mind
 17
 absorbing Śṛṅgār darpaṇa composed by poet Padma Sundar."

Throughout in his work Jain saint-poet Padma
 Sundar, through many verses cited as examples to clarify
 the Nāyikā bheda and different sentiments (Rasas), brings
 to light the different aspects of his patron's character
 and qualities.

It is significant to note that apart from Akbar's
 theosophical connections with the Jain saints and scholars,
 there were poets and litterateurs among Jains who adorned
 the court of Emperor Akbar alongwith other poets and
 scholars.

Hiravijaya Suri¹⁸ was a renowned and very prominent Jain saint, who was contemporary of Emperor Akbar. He came in contact with Akbar and influenced him much through his scholarship, piety and nobility of thoughts and action. It seems, this meeting of two great personalities, one mundane and the other spiritual, had inspired many a poet, especially the Jain devout, to knit this story in literary works in different styles. A fairly long sanskrit epic 'Hīrasaubhāgyam' is one of such very important poetical works, which tells us in detail- no doubt with literary embellishments and flavours- the meeting of Emperor Akbar and Hiravijaya Suri, the Jain saint. As the heading of the epic indicates, Hīrasaubhāgyam is a literary sanskrit work describing the life and noble deeds of the Jain saint. A great part, of course, is devoted to the meeting of the two souls and the pious influence left upon the emperor by the noble Jain saint.

Hīrasaubhāgyam consists of seventeen cantos, having minimum eighty two to a maximum of three hundred and six stanzas, thus having varying sizes of cantos. The last stanza of every canto gives us a scanty information about the writer of this epic. We gather from these stanzas that the writer of Hīrasaubhāgyam was Vimala

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Devagaṇi, who was the son of Śiva Sādhu and Saubhagya¹⁹ Devi. He was the disciple of Siha Vimalagaṇi. He was most probably a Śvetāmbara Jain. As the epic describes the life of Hīravijaya Sūri, who died in V.S.1652 (A.D.1595), it might have been composed after 1600 A.D. or so.

After describing Prahaladapura, a city in Gujarat, the poet extols the Mohammadan ruler of Gujarat. There is the king named Mahamunda (Muhammad or Mahmud), who is valorous and the only brave of the land. In spite of whose tax extractions the land produces more and more wealth as a newly wed lady radiates more beauty²⁰ through embraces.

There is a reference to Akbar's visit to Gujarat before coming into contact with Hīravijaya Sūri in the 9th Canto wherein the poet says; Emperor Akbar came to Gurjaradeśa (Gujarat) outshining the sun; maintaining his refulgence also in the West as in the East, accompanied by lakhs of horsemen, accepting presents²¹ offered by kings, hunting tigers by his valour. (IX,123-124).

With the emperor came certain businessmen of the East as planets come to the sky along with the moon (IX,125).

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They were also in the Jain order as the fish is in the water. Sthānsingh was their leader and they were respected by the emperor as his ministers.²²(IX,126).

The 10th canto of the epic gives the description of Delhi and Akbar's ancestral lineage in the following manner. There is a city known as Dilli which is never bereft of great wealth and justice (X,8).

There was Hamaoon (Humayun) who was like the moon of the earth whose valour could defeat even Indra. The Sun, wishing to be equal to his status, went to Visnupada as if defeated by his glory (X,10).²³

His son Akbar became the sun of the earth whose feet were touched by the crest jewels of the kings. He was like Krishna, the son of Vāsudeva and in whose arm's cage rested the swan of victory of the land covered by the seas (X,12). In this very Canto, the 10th one, the poet starts telling:

Once Emperor Akbar desirous of knowing the path of religion like a widely readman, put this question to the members of his religious assembly. Is there any such a saint who clarifies the clear path like the sun, who protects all the living beings like his own life,

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who is full of pity and follows the righteous path; who looks at all living beings like god in the same kindness, who being of calm mind shuns attachment like bad company. Who like a ship crosses the sea of this world and makes others to cross it? (X,94-96).²⁴

He was told by the members that they have seen only Hīravijaya Sūri who is well versed in all philosophies and who is like an acme amongst the theosophists as you are among the kings on this land (X,98).²⁵ The moon of the earth (Akbar) was pleased to listen to all this^{and} became eager to see the Jain saint like success-granting sacrificial fire (X,129).²⁶

Then enemy defeating king called two of his messengers who knew all the languages of the countries stretched up to the seaboard (XI,2).²⁷

He ordered the messengers to bring the lion like Jain saint who is an abode of all the well-being without any discomfort to him, who is presently living as an incarnation of saintly conduct, adorning the land by his refulgence, on the seashore in the city known as Gandhār which is like a forehead mark of the Lāta region's (Gujarat) beauty (XI,16-17).²⁸ There is my obedient servant Sahib Khan,²⁹ who is the well wisher of the people of

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Gurjar (Gujarat), you give him my this farman that tells all to be said. He is like my ownself simply having another body. He will do everything desirable. The messengers were pleased within themselves after the Emperor said this all (XI,18-19).³⁰

Calling the Jain devouts of the city to his presence- Khan (Shihabuddin Khan) asked the city Jain devouts to bring the Jain saint as the mornings bring the sun. They were all pleased to listen to this all and having received the honour at the court returned to their places (XI,44).³¹

The Jain devouts, riding their respective means of transport, left for gāndhār as the heavenly bodies might have come to the earth to bow before the Jina (Mahāvīra)(XI,49).³²

On his way to Fatehpur Sikri, near Agra, from Gāndhār ~~part~~ in Gurjarat, the Jain Saint Hīravijaya Sūri is described to have adopted the following route:

He crossed great river Mahi (Māhā) which had been turned yellow by the blossoming golden lotus flowers' pollen and which looked like golden braided hair of the shore-land beauty.(XI,106).³³

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Then he came to Vatadala (Vadadala) like a blackbee to the blossomed lotus where he was worship³⁴ed by the Jain Sangh of Stambh³⁴īrtha (Khambhat)(XI,109).

Sūri (The Jain saint) came to the vicinity of Akmipur (Ahmadabad) like a swan to the bank of heavenly river (Gaṅgā) which was adorned by the feet of Jina (Mahāvīra) and where the white elephants roamed freely, and where the beloveds of Indra danced in ecstasy.³⁵(XI,114).

As a parrot reaches a mango tree after crossing neem, citron, rose apple and kadamb trees, similarly crossing the boundaries of so many villages and cities, he reached near Pattan (Pātan)³⁶(XII,4).

Leaving here all, he alone passed some days and then left for the Eastern side happily, followed by the devouts (XII,26). Then near Vatapalli (Vadali) the son of Bhavad came and worshipped the feet of Jinachandra's guru, as if he was worshipping a Caitya³⁷ (XII,27).

Then the lion like Jain saint came to Siddhapur which was girdled by Brahmaputri (Saraswati) river, having many red lotus flowers blossoming in it (XII,28)³⁸.

Then Hira Sūri came to Bhillapalli which looked like the city of serpents coming to the earth leaving aside

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its all horrible aspects because of reverence towards the
 saint (XII,31).³⁹

While the Jain saint started from Bhillapalli after
 having the permission of the ruler of Bhils, he saw before
 him Arbud mountain (Ābu) as if Viddhyāchal would have
 come to bow before him (XII,54).⁴⁰

The Jain Ācarya saw the town established by
 Vimal mantri like a sister ~~ed~~ of Dugdhasindhu (The ocean
 of mālka) which was having white elephants and horses
 in it and was purified from within by the presence of
 Jina (XII,87).⁴¹

Here the Jain Muni entered the Caitya (Jain
 temple) erected by Vimal Mantri as the king of gods (Indra)
 enters the palace decorated by flags. (XII,93).⁴²

Worshipping the Caitya of Chalukya, (the temple
 erected by Chalukya king Kumārpāla) the Jain saint bowed
 before Nābhisuta (Rṣbhadeva) in a four door temple
 amidst the Achaldurg. (XII,127).⁴³

Starting from that city the Jain saint brought
 the glory near the city of Shivapur (Sirohi) as the
 bridegroom brings ~~the~~ glory to the waterlilies borne
 by him (XIII,4).⁴⁴

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Reaching there with a devoted mind and leading his way having staff in his hand, the Suratrāṇa king (Rao Surthān of Sirohi) preceded by the songs sung by the ladies, of the city led the Sūri to the city (XIII,6).⁴⁵

Like a black bee leaving the blossomed flower, the Jain saint started from there and treading his path as if crossing the elephantine temple, reached Sadiri (XIII,10).⁴⁶

Traversing continually a long way Kalyāṇ Vijaya Upādhyāya worshipped the feet of the Jain saint here (XIII,12).⁴⁷

The Jain saint followed by Kalyāṇ Vijaya Upādhyāya Vāchaka reached Rānapur in the vicinity of Vindhyaṇchala. (XIII,13).⁴⁸ Here he saw the Caitya of Dharaṇa which looked as high as Vindhyaṇchala (XIII,14).⁴⁹

In Āuāpura Jain devout Tālḥā, who was like another Jagadu, the ruler of Āuāpura, led the Jain saint to the city by distributing Firoz Shahi golden coins among the people (XIII,24).⁵⁰

Traversing villages, hills and thick forests, the Jain saint came to Medinipur (Medta) as Rṣbhadeva had come to Takṣaśīlā (Taxila) (XIII,26). Here the

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Jain devouts of Vikramapur (Bikaner) and Nāgapur (Nagaur) in the desert region came and paid their respects to the Jain Ācārya⁵¹ (XIII,27).

The Sultan of Medinipur, who was known as Sadima Sultan, paid his respects to the Jain Saint as the jewel of gods is respected everywhere because of its high qualities⁵² (XIII,28).

While the Jain Ācārya wishing to reach Fatehpur, the city of great wealths, went to Sanganagar (Sanganer). By that time Vimal harṣa Upādhyāya followed by wisemen, like a commander by army, who was sent to the Emperor⁵³ as a fore-runner, reached Fatehpur. (XIII,36-37).

Purifying the living beings on his way when he reached Abhirāma Vāda nagar then he was immediately told by Vācakendra Vimalharṣa Upādhyāya (XIII,44) that the Emperor was waiting for a meeting with him as a cuckoo awaits the spring season, listening to which the Jain saint went to the vicinity of Fatehpur⁵⁴ (XIII,45).

Than Singh, Amipala and Manu, the heads of the Jain Sangha, presenting before the Emperor gold and costly silken fabrics, informed him of the arrival of the Jain saint.⁵⁵ (XIII,47).

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Wishing to goto Śārikari (Sikri), he was adorning⁵⁶
Śākhāpur in the suburb of Sikri (XIII,93).

Then he reached Śārikari (Sikri) as the rays⁵⁷
of the sun enter the disc of the moon.(XIII,118).

Well-versed in Islamic tenets, there is a Shaikh
known by the name of Abul Faiz (Abul Fazl), who acts like⁵⁸
a third eye of the son of Humayun (Akbar)(XIII,120).

Than Singh went to the Shaikh (Shaikh Abul Fazl)
and informed him of the arrival of the Jain Ācārya⁵⁹
(XIII,121).

The Shaikh coming to the Emperor Akbar's Assembly,⁶⁰
informed him of the arrival of Hira Vijaya Sūri (XIII,122).

The sun amongst the Shaikhs (Abul Fazl), bowing
with ~~the~~ devotion and respecting him much, wanted the⁶¹
Jain saint to be taken to his palace (XIII,129).

Shaikh Abul Fazl put before Hira Vijaya Sūri
the views held by the followers of Islam as given in the
holy Quran. He told him that the prophets say that all
the Muhammadans after death will be kept as deposits
under the earth. On the doomsday Khudā (god) would sit
on the seat of justice, and all the buried persons would
be raised from their graves and presented before Him.

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He would look into their deeds and impart justice accordingly. Some of them will go to heaven and enjoy the fruit of their good deeds there, and some of them would be sent to the hell for their bad deeds, where they will face all sorts of tortures and punishments. Here the Shaikh stopped and asked the Jain Saint about his views whether it was all correct or just a belief. ⁶²

The Jain saint expressing his views before the Shaikh said that a god which is spotless (Niranjana), without any blemish, formless and nothing but light, what form would he take, when he sits on the seat of justice and how would he be having malice and love for the creatures to throw them in the hell or send them to the heaven? It is only our good or bad deeds of the past that can give us either pleasure or pain, to assign other reasons for it are just imaginary. ⁶³

The Jain saint further told the Shaikh that if the creator creates this world first and then annihilates it, then He is put to unique labour. In fact this wonderful world is neither created by any one nor it is destroyed by any one. It exists of its own but the very existence of it makes us think that there must ^{be} some creator of it. ⁶⁴

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Emperor Jalaludin (Jalal-ud-din Akbar) followed by his three sons went a few steps to receive the Jain saint with gleaming eyes.

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The Jain saint had discussions with the Emperor on religious matters and explained him the views relating to the Jain faith. He also told the Emperor of the plight of important Jain places of pilgrimage. Once again Emperor Akbar received the saint along with his three sons, Shaikhuji (Salim), Pāti (Murad), and Daniyar (Daniyal).

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Once the Emperor taking three steps towards a high ground requested the Jain saint to put his feet on the spread out carpet which the Jain saint politely refused by reasoning that there might be some ants underneath. The emperor assured the Jain saint that there could be no living creature under his palace-carpet. Even then the saint did not step upon the carpet saying that salvation-seeking people should put their feet after carefully examining the ground, and with these remarks as soon as he lifted a bit of the carpet, there appeared an ant. The emperor was very much impressed by the kindness of saint's heart. He was convinced of saint's matchless kindness towards the living beings and

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and appreciated him for this again and again. ⁶⁷

After having the emperor impressed by his piety, kindness and virtuous nature, the Jain saint Hira Vijaya Suri requested the emperor to release the ⁶⁸ captives in his prisons.

The Emperor Akbar issued a farman under his name for the non-killing of living ~~beings~~ beings for twelve days starting from the dark tenth to the bright 6th of the Śrāvaṇa in the rainy season in his realm and stamping by his seal; gave six copies of it to the Jain ⁶⁹ saint. Out of these one was for Gurjar and Saurāstra maṇḍala (Gujarat), the second for Fatehpur (the seat of empire) and Dilli (Delhi), third was for Ajmer, fourth for Malwa-maṇḍala, the fifth for Lahore and Multan and the 6th one was for the personal possession ⁷⁰ of the Jain saint.

This version of the Hira Saubhāgyam is confirmed through the existence of this original farman with the head priest of the Jains of Ujjain by whom it was shown to Sir John Malcolm when he was stationed in Malwa as ⁷¹ Political Officer in 1819-20.

The English translation of the farman by Sir John Malcolm is as follows:-

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"In the name of god, god is great."

"Firman of the Emperor Jala-Deen Mahamad
Akbar, Shah Padshah Ghazee."

"Be it known to the Moottasuddies of Malwa, that
as the whole of our desires consist in the performance
of good actions, and our virtuous intentions are
constantly directed to one object, that of delighting and
gaining the hearts of our subjects."

"We on hearing mention made of persons of any
religion or faith whatever who pass their lives in
sanctity, employ their time in spiritual devotion and
are alone intent on the contemplation of the Deity,
shut our eyes on the external forms of their worship,
and considering only the intention of their hearts,
we feel a powerful inclination to admit them to our
association, from a wish to do what may be acceptable
to the Deity. On this account having heard of the
extraordinary holiness and of the severe penances
performed by Hira Vijaya Suri and his disciples,
who reside in Gujarat, and are lately come from thence,
we have ordered them to the presence, and they have
been ennobled by having permission to kiss the abode
of honour.....

"After having received their dismissal and leave
to proceed to their own country, they made the following
request;-- That if the king, protector of the poor,
would issue orders that during the twelve days of the

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month Bhādon, called Putchoosur (which are held by the Jains to be particularly holy), no cattle should be slaughtered in the cities where their tribe reside, they would thereby be exalted to the eyes of the world, the lives of a number of living animals would be spared, and the actions of his Majesty would be acceptable to god; and as the persons who made this request came from a distance, and their wishes were not at variance with the ordinances of our religion but on the contrary were similar in effect with these good works prescribed by the venerable and holy musselman, we consented and gave orders that during these twelve days called Putchossur, no animal should be slaughtered.

"The present sunnud is to endure forever, and all are enjoined to obey it, and use their endeavours that no one is molested in the performance of his religious ceremonies.

Dated 7th Jumad-ul-sani, 992 Hejjrah"
(6th June, 1584 A.D.)⁷²

Once the emperor thought in his mind that before he (the jain saint) comes to him what should he (The Emperor) do for him and he declared Nauroz—

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~~days~~) as non-killing days in honour of Hira Vijaya Suri. ⁷²

As the ruler of Āghāṭa (Āhada) nagar gave the title of Tapā to Jagatchandra Suri for observing twelve years Ācāmla (a typical Jain penance) penances and as Dafar Khan of Stambhtirtha (Khambat) gave the title of Vādigokula Saṅkṭa to Sunder Suri, similarly Emperor Akbar gave the title of 'Jagadguru' to Hira Vijaya Suri, who was like ⁷⁴ an ocean of good qualities.

He (Emperor) brought quite a big number of prisoners to the feet of Hira Vijaya Suri and released ⁷⁵ them there as one leaves his sins on a holy place.

On the re-entry of Hira Vijaya Suri in his palace, the emperor declared non-killing of all living beings ⁷⁶ in his empire.

As the ruler of Gurjar (Gujarat) Viradhavala conferred the title of Śrikarṇa on Vastupāla (the elder brother of Tejapāla), similarly Hira Vijaya Suri conferred the title of Upādhyāya on Shāntichandra ⁷⁷ at the request of Than Singh during a great ceremony. This Shāntichandra Upādhyāya is the same Jain scholar who wrote his Kṛpārasa Koṣa in praise of Emperor Akbar.

Durjanamalla, who was formidable foe of the sinners and who was dear to Emperor Akbar because of

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his high qualities, got the Jain Tīrthaṅkar's statue⁷⁸ installed by the Jain saint. This Durjanamalla was a Jain devout, who was an expert jeweller and was in the good books of Emperor Akbar.

Leaving Sānti Chandra Upādhyāya, like his minister with the emperor, the Jain saint, accompanied by Vijay Sen Sūri, the son of Sh.Kamma, stayed for four months at Nager on his way back to Gurjar (Gujarat). There at Nager Mehajal, a prominent and wealthy Jain who was minister of ruler Jaganmalla (Jagmal), paid his respects to the Jain saint and arranged function in honour of the Jain saint. There also came Maṇḍana Kothari (the incharge of granaries) of Jaiselmer alongwith the Jain sangha and gave in charity golden coins to honour the⁷⁹ Jain saint.

On his arrival from Nagore at Pimpāḍhi he was⁸⁰ respected by Tālha (Tālhashah).

Reaching at Ābu while Hīra Vijāya Sūri was eager to goto Gujarat he was requested by the Suratrāṇa (Surthan of Sirohi) ruler to visit Shivapuri with a promise that he would declare non-killing of animals at his arrival and order the removal of Jaziya. The Jain saint visited Shivapuri (Sirohi) in the rainy⁸¹ season.

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Once Śānti Chandra Upādhyāya told Emperor Akbar that if he may permit, he would go to see his guru Hira Vijaya Sūri leaving Bhānu Chandra at his court. Hearing this Emperor Akbar presented to Śānti Chandra Upādhyāya, who was an expert in reciting his own composition Kṛpārasakoṣa to Emperor Akbar as ordered by Hira Vijaya Sūri, a farman prohibiting killing of animals in his realm and removal of Jaziya tax at Gujarat. Śānti Chandra Upādhyāya coming to Hira Vijaya Sūri narrated the whole story of presenting of farman by Humayun's son Akbar with pleasure. Twelve days of Puryuṣaṇa (Jain festival of rainy season), all sundays, days of sophiyana, even the Īd days and all the first days of Hindu months (Saṁkrānti), the month of his own birth and the days of Mihār were declared the non-killing days both in his realm and in the states of Rajputs under him. The day of Nauroz and the birth days of his sons and the days of Razab month were also declared days of non-killing. Thus the non-killings' days declared by Emperor Akbar and added by his sons grew more than six months and six days in all in a year.

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This version of the book is confirmed through the Ain-i-Akbari's corroboration in this regard which says,

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"In these days (991) new orders were given. The killing of animals on certain days was forbidden, as on Sundays, because this day is sacred to the sun; during the first eighteen days of the month of Farwardin; the whole month of Abān (the month in which His Majesty was born); and on several other days, to please the Hindus. This order was extended over the whole realm, and capital punishment was inflicted on everyone who acted against the command.... During the time of these fasts, His Majesty abstained altogether from meat, as a religious penance, gradually extending the several fasts during a year over six months and even more, with the view of eventually discontinuing the use of meat altogether."

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Thus through the removal of the pilgrim tax Vimal Shail i.e. Śatruñjaya Parvata tīrtha became a free pilgrimage place as in the old days and lacs of Jain devouts visited the Tirtha with all their devotions.

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The son of Kammā i.e. Vijaya Sen Sūri getting his esoteric knowledge and teachings from his guru, going by and by reached Lābhapur (Lahore).

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In the religious assembly of Emperor Akbar Vijaya Sen Sūri defeated his opponents Shaikh etc. (Abul Fazl)

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as Sundar Sūri had defeated his opponents. Emperor Akbar conferred the title of 'Swai Vijaya Sen' on Vijaya Sen Sūri as he had conferred the title of 'Jagad Guru' on Hira Vijaya Sūri. Hira Vijaya Sūri was much pleased to hear the victory of Vijay sen Sūri in religious discussions over his opponents.⁸⁶

On the night, Hira Vijaya Sūri left for his heavenly abode, he informed Emperor Akbar in his dream at the end of the night of his departure from this world as if keeping his promised word towards a friend.⁸⁷

The Hira Saubhāgyam, as the title indicates, is an epic depicting the life of Hira Vijaya Sūri in a literary manner. The writer Shri Vimaladeva Gaṇi is also a Jain scholar whose purpose to write an epic poem on the life of a great Jain saint, is to highlight the merits of Jain faith and a renowned Jain saint. It is, therefore, natural that all important events, which heighten the prestige of Jain Ācārya Hira Vijaya Sūri, are narrated in detail in the poem. We find embellished and exaggerated narrations to some extent in the Hira Saubhāgyam, but the events, as they are narrated, are historically true. The meetings of Hira Vijaya Sūri with Emperor Akbar, the Emperor's good impression about

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Hira Vijaya Suri's personality and his learning, Akbar's⁸⁸ granting of farmans of non-killing and removing Jaziya tax and handing over certain important Jain temples⁸⁹ on the hillocks in Gujarat to Hira Vijaya Suri, are bare facts.

At the time Emperor Akbar heard of Hira Vijaya Suri's scholarship and saintliness, the Jain Acarya was staying at Gandhar port in Gujarat. The Jain saint being called to the court of Emperor Akbar at Fatehpur Sikri, travelled from Gujarat to Sikri. The narration of his travels brings in the descriptions a number of places and persons connected with Hira Vijaya's route from Gandhar to Sikri. The places and persons are picked up for the narration by the writer not from political point of view but as they stood important in relation to Jain faith and the Jain saint. The travelogue of Hira Vijaya Suri as contained in Hira Saubhagya, bears importance from that very point of view. Thus this literary epic becomes a more reliable source about the historical events of Hira Vijaya Suri's times and Akbar's reign. Apart from it, we find that the truthfulness of these events is proved by other literary writings, biographies of Emperor Akbar and the farmans issued by him

in favour of Jains and Jain saints. The very fact that a great part of the epic is devoted to the meetings of Jain saint and Emperor Akbar, bears testimony to the good relations between great Mughal ruler and the Jains.

AKBAR AND HĪRA VIJAYA SŪRI (JAGADGURU KĀVYAM)

Another epic on relations of Akbar, the Mughal Emperor and HĪra Vijaya Sūri, the Jain saint, was written almost with the same theme but a different style and minor variations according to the poet's personal leanings. This epic named as 'Jagadguru' is written by Sh. Padma Sāgaragaṇi. The work is in Sanskrit language having a typical Jain style in which the life of HĪra Vijaya Sūri is described in 233 stanzas covering about 34 pages in its published form. As the title of the work indicates, the author describes how HĪra Vijaya Sūri, was honoured by the Mughal Emperor Akbar and how the Emperor impressed by his scholarship and piety bestowed upon him the title of 'Jagad guru'.

Though the theme of Jagadguru Kāvyam is similar to that of HĪra Saubhāgyam but the main stress of the first is on how the great Jain saint was honoured^{by} and received a title of 'Jagadguru' from the great Mughal

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Emperor Akbar, whereas the latter is an epic dealing with the life history of Hira Vijaya Suri of which his relations with the Mughal Emperor and receiving a title at his hand and certain farmans issued in his favour for the maintenance of the Jain temples and declaration of non-killing days in his realm, are only a part of it. But certainly both these works are helpful to some extent to establish each other's authenticity in narrating the story of influence of Hira Vijaya Suri on Emperor Akbar and the real greatness of Emperor Akbar's personality in dealing with his subjects, at least from the religious point of view.

It is a contemporaneous work written in V.S.1646 (A.D.1590) in the bright eleventh day of Bhādrapad as is indicated at the end of the manuscript from which this book has been published.

The author at one place says that when once Hira Vijaya Suri was staying at Gāndharpuri in Gujarat observing his fasts etc. with a number of his disciples, was called by the Emperor of Delhi and honoured through declaration of non-killing of creatures, is being described in the coming stanzas by the poet.

The author before coming to the subject concerned gives a brief description of Emperor Humayun and his war

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campaigns. He says, "There was a king Humayun who was like incarnation of demon for his enemies, who was a king of Mlechhas, who was victorious in wars like Vishnu, whose horses frightened the elephants and bisons on the Tops of the mountains. (43). Once when his son Akbar whose rise was sure, was only eight years old, he put the burden of his realm on his shoulders and started for the victory of the land of Delhi that was being protected by a numberless soldiers of the ruler of Delhi (44).⁹³ The king Sūr (Sikandar Sūr) was having nine lakh horses and foot soldiers, about eight thousand elephants, who had defeated Rāshtrakūṭa king Shri Mall dev in the battle field and who was being supported by Marwar King of Jodhapur.(45). The Mughal ruler staying outside the city sent a messenger to the Sūr ruler that he should bow before the feet of Humayun⁹⁴ or be ready for the war (46).

Hearing the words of Shraddhi (some Jain devout lady), Emperor Akbar revered her much. Leaving his minister in his place, he enquired from Sthān Singh about the whereabouts of Hīra Vijaya Sūri, about whom he has learnt much and had known before too (132).

The minister told the Emperor that the Ācārya

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does not stay anywhere permanently, he roams on foot with his retinue from place to place, and in the rainy season he is staying now for four months at Gāndhār port.(133). King Akbar asked his men to go with a letter from him to the Ācārya to bring him to his place. Following the orders of the Emperor the minister did accordingly.(134).

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Starting from Gāndhār port Hira Vijaya Suri reached Ahmadabad where the people of that city welcomed him through illuminations(137). The governor of Akbar at Ahmadabad Sahib Khan, following the orders of Akbar, welcomed the Ācārya at his palace and offered him gold and jewels in a big plate but the Ācārya being a Nirgrantha did not even touch it with his hand (138). Sahib Khan was surprised at it and he took the Ācārya to be a real god's man. He appreciated him before the Mughal soldiers and with all the reverence and pomp and show, sent him to the ascetic's home from his own palace (139).

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Accepting honours of the people on his way, the Ācārya reached Sirohi where there were many Jain temples and followers of Jainism. There, the administrator of that place whose name was Sultan, declared that everybody in the city should decorate his house and shop, so as to welcome the Ācārya, otherwise face punishment (150-51).

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When the ruler of Delhi heard that the Ācārya has reached the city of Sanganer, he sent all sorts of people to welcome him at Fatehpur and he himself reached the place with his sons and wives to bow before the Ācārya⁹⁸(160).

Seeing the Ācārya at the main gate of his palace, Emperor Akbar left the throne and along with his sons paid his regards to the Ācārya in a very befitting manner⁹⁹(167).

The King (Akbar) stood before the Ācārya and requested him to explain the Dharma Mārga as the Ācārya has learnt through his studies of scriptures and as it was being practised by the Jain monks and Jain laity¹⁰⁰(173).

I am very much pleased to listen to your ideas, your arguments, your personal qualities which are unequal, whatever is required of me, you may please let me know because with your coming, I feel, my desires have been¹⁰¹ fulfilled (181).

Emperor Akbar got it announced in public that there will be no killing of animals and catching of fish etc. during the rainy season throughout his empire, nobody should violate this order. Such a farman was also presented by the Emperor to Hīra Vijāya Sūrī, for the benefit of¹⁰² the Sangha (185-186).

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The Emperor finding Ācārya Hīra Vijaya Sūri pious and pure after all sorts of tests, declared in his council that Hīra Vijaya Sūri is the greatest among the ascetics, therefore, he should be called Jagadguru (197).¹⁰³

Apart from the descriptions given in the preceding stanzas of the Jagadguru Kāvya, this work of Sanskrit language contains a number of historical references pertaining to the Mughal Emperors, Humayun and his son Akbar the great. In it, we find very clear references to some of Humayun's war campaigns, his declaration as to making Akbar his heir-apparent, Humayun's death through falling from the stairs, Akbar's war with Rajputs, especially with Rana of Mewar and others. These are all very interesting and valuable references found in this epic which definitely prove the truthfulness of its narrations and descriptions and are, therefore, of an immense value for the scholars of history. Here, however, these references have been left out because they do not have any bearing upon the relations of Muhammadan rulers with the Jains, the subject of study.

AKBAR AND ŚĀNTI CHANDRA UPĀDHYĀYA

Kṛpārasa Koṣa is a sort of panegyric on the merciful and pious deeds of Emperor Akbar through the persuasion

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of Hīra Vijaya Sūri. The epic poem is a small book written by Śānti Chandra Upadhyāya, a disciple of Hīra Vijaya Sūri, who lived with the scholars of great Emperor's court. The title of Upādhyāya was conferred upon him by Emperor Akbar as he had conferred the title of Jagadguru on his mentor, Ācārya Hīra Vijaya Sūri. This book is all the more interesting and important from the point of view that it is written by a contemporary Jain Muni of Emperor Akbar. It, therefore, retains the stamp of authenticity of good relations maintained by the Jains with Muslim rulers, who through their healthy influence upon the Emperor not only persuaded him successfully in prohibiting slaughtering of animals, birds and fish throughout his realm for a long period in a year but also drew a number of concessions for the Jains and Jain temples etc. It is significant to note that this book written in sanskrit language corroborates many facts narrated in other two similar epic poems, 'Hīra Saubhāgya- Mahā- Kāvya', and 'Jagadguru Kāvya', thus establishing its authenticity, though it might have been mixed with literary embellishments and hyperbole, which is natural to all the literary works.

As we have already mentioned, Kṛpārasa Koṣa
 * means a treasure of mericiful deeds (of Emperor Akbar).

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The book starts with a vivid description of beauties of Khurasan province where it was difficult for a man to travel without treading upon the fallen fully ripened sweet dates. It was a country of wealth and comforts. 104

There is a brief description of Babur's reign. This Mughal ruler was having a good reputation as was known for his awe over his enemies. 105

There is also a brief reference to Humayun, the son of Babur and the father of Emperor Akbar. A jewel amongst men, known as Humayun, was born to his mother as a pearl is born in an Oyster. 106

Then follows a detailed description of conception of Akbar's mother, her feelings and noble behaviour during her pregnancy, and then Akbar's birth. On an auspicious day when all the stars were in powerful places, Akbar was born to his parents whose glory was apparent. 107

Thereafter the poet dwells upon the meritorious and benign reign of Emperor Akbar and his brave and intelligent character. The writer further tells us that Emperor Akbar took interest in listening to the great men of religions of his times and seeing them personally. In their company and discussing with them about religions

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and religious thoughts Akbar was very much pleased. It was through the special persuasion by Hira Vijaya Suri that he announced prohibition of killing ~~ee~~ of animals throughout his realm, abolishment of Jaziya, redemption of Jain temples from the Mughals, release of prisoners and honouring of scholars and saints. The Emperor's reign was free from killing of animals about six months in a year and the cows became free from fear of killing in his reign. This book was also helpful in issuing
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of such orders by the Emperor Akbar.

Kṛpārasa Koṣa, though a small panegyric by a Jain saint on emperor's good deeds, gains importance from the historical point of view because of its significant contents and direct references bearing upon ~~the~~ Akbar's reign and his relations with the Jains. Such works have hitherto been either unknown or neglected by the historians but the importance of which is undeniable and unchallengable. It goes to the credit of Jain saints that their narrations and factual descriptions bear the stamp of truth that is cemented by other historical sources. Many of the facts narrated in Kṛpārasa Koṣa are not confirmed only by the descriptions found in other contemporary Jain works like Jagadguru Kāvyaṃ and Hira

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and Hīra Saubhāgya¹⁰⁹ Mahā-Kāvya¹¹⁰ etc. but also by Ain-i-Akbari by Abul Fazl and also by Al-Badaoni, a court historian of Emperor Akbar, who was a staunch Muslim in his outlook. It is obvious from such eulogies bestowed upon Akbar by Jain saints that Akbar was under a great influence of Jains and especially in prohibiting slaughtering of animals and birds etc. and himself trying to shun meat eating for a number of days in a year, was simply because of appreciative and understanding attitude towards Jains and their religious tenets. It was not only the Jains who benefitted from such good influence upon the Emperor's mind but the whole Hindu community who enjoyed an honourable lot and a fearless and unbiased behaviour to a great extent from the Muslim ruler in his reign. There is no doubt that there were many factors in moulding the personality of Akbar the great who was benevolent and benign towards all his subjects but the fact remains that the influence of Jain monks and Jain officials at the court of Akbar, went a long way to mould Akbar's personality in religious tolerance and making him mild towards communities other than Muslims.

AKBAR AND HIRA VIJAYA SURI (VIJAYADEVA-MAHATMYAM)

There is another Sanskrit epic Vijayadeva Mahatmyam written by Vallabha Upadhyaya, a Jain Ācārya and disciple of

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of Pāthaka Sh.Gian Vimāla of the Brihat Kharatra gaccha order, in which we find the description of relations of Akbar and his successor Jahangir, with Jain saint Hīra Vijaya Sūri and Vijayadeva Sūri respectively. It seems, the story of meeting Hīra Vijaya Sūri and Mughal Emperor Akbar and subsequent honour and favours shown to the Jain Saint and Jain community had been a very popular theme with the Jain sanskrit epic writers. Vallabha Upādhyāya, though himself a Jain saint of the Kharatragaccha order, finds interest in narrating the wonderful deeds of Hīra Vijaya Sūri, who was of the Tapāgaccha order.

The main theme, of course, of the Vijayadeva Māhātmyam, is to write about the glorious life of Vijayadeva Sūri, who was also a renowned Jain saint in order of Tapāgaccha and a contemporary of Jahangir. The epic is of 17 cantos and at the end of every canto we find a meagre information regarding the epic writer that he was a disciple of Gian Vimāla of the order of Kharatra gaccha and in the lineage of Jina Rāja Sūri.¹¹¹

In the 3rd canto of the work, the episode of Hīravijaya Sūri's meeting with Emperor Akbar is narrated in the following manner.

Once Emperor Akbar was amazed to listen to the

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qualities and greatness of Hīra Vijaya Sūri and he wanted to see him and test him personally and then bow before him in reverence. The Emperor enquired the whereabouts of the guru for which he was told that Hīravijaya Sūri was staying at Gāndhār bandar (in Gujarat) at that time. Learning this and eager to see the Jain scholar, Akbar wrote a fārman, stamped by his seal to call the Jain ascetic to his court and sent the farman through his emissaries with all his respects. Those emissaries went to Gāndhār bandar and handed to Emperor's farman to the Jain guru which he read before the Jain Sangha with a pleased mind. With the consent of the Sangha, Hīra Vijaya Sūri started for the Emperor's court with his retinue as
112
a king starts on his victory campaign.

Moving like this he reached outside Fatehpur
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near Agra. Abul Fazl informed the Emperor that great Jain scholar whom he requested to come, had reached. The Emperor asked him to bring the Jain scholar immediately in the palace, where he was brought by Abul Fazl with all respect and both, the Emperor and the Jain ascetic, met each other with a great pleasure. Placing him in a respectable seat and bowing before him, the Emperor enquired of him about the glory of Dharma, the form of
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god and how to realise god by men like him.

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Pleased with the guru's scholarship and having respect for Jain religion the Emperor asked the guru to accept village, elephants and wealth etc. which he was going to offer to him but the great guru declined it politely, telling him that it was not within their tenets to hoard such things, rather the ascetics of Jain religion¹¹⁵ believed in living by alms.

Thus having a sitting together for more than two-three hours and having discussed religious matters, both of them were pleased very much in each other's company. Then with the permission of the Emperor, the Jain guru returned to his resting place (Upāsraya) with all the¹¹⁶ pomp and show, ordered by the Emperor.

Then again coming to the city of Fatehpur Sikri, the Jain guru met the Emperor. Talking to him on religious matters for about two-three hours, the Emperor said because he had accepted nothing offered by him, now he may please let him know what should he do for him, so that he may feel absolved of his debt. The Jain ascetic thought a while and then asked the Emperor to declare for eight days at the time of Paryuṣṇa Parva, the non-killing of all the creatures throughout his realm and asked him to order the release of the captives. Hearing which the Emperor¹¹⁷ felt astonished. He said that he will declare the non-

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killing of creatures as asked by him for eight days plus another four days of his own accord. The guru was very much pleased and felt encouraged. The Emperor got issued six farmans duly stamped by his own seal for the non-killing of creatures for twelve days and handed over the same to the Jain guru. In these farman¹¹⁸, it was ordered that in the territories under the Emperor nobody would kill any living creatures from the 10th of the dark half of Śrāvaṇa to the 6th of the bright half of Bhādrapada. These farmans were sent to Gujarat, Malwa, Ajmer, Delhi and Fatehpur, Lahore and Multan and the 6th one was given to the Jain guru to be kept in his safe custody. Thus through the meetings of the Emperor and Hīra Vijaya Sūri, many farmans were issued for the protection of Jain temples¹¹⁹ and resting places of the Jain saints (Upāsraya).

AKBAR AND HĪRA VIJAYA SŪRI, BHĀNU CHANDRA, VIJAYA SENA SŪRI AND SIDDHI CHANDRA

There is another very important sanskrit epic on the subject which narrates the story of Emperor Akbar's meetings with Hīra Vijaya Sūri and having constant relations with his able disciple Bhānu Chandra and Siddhi Chandra, the disciple of Bhānu Chandra. This work is known as Bhanu Chandragani Charitam. This poetical composition is written

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by Upādhyāya Siddhi Chandra Gaṇi, a very able disciple of Bhānu Chandra. The book is divided into four chapters termed as 'Prakāśas'.

As is clear from the title of the book, the main purpose of the writer is to give in detail the life history of his great guru Bhānu Chandra but he also describes in brief the wonderful deeds of great Jain saint Hīra Vijaya Sūri in influencing the great Emperor and extracting from him many farmans in favour of non-killing of creatures throughout his realm and protection to the Jain temples and Jain community. Siddhi Chandra also gives a detailed account of his own life in the work. Thus the epic becomes sort of autobiography as well, which is a very very rare form in Sanskrit literature.

This epic is very important from another point and that is that it gives historical facts of his times in an unembellished manner without resorting to exaggerations or concealing the adverse facts. The assertion of the writer seems to be quite true when he says —

न चाधिकं स्मयावेशाद् न च न्यूनं तदत्ययात्।
यथार्थमेव यज्जातं तत्तथैव निगद्यते॥

(Bhānu Chandra gaṇi Charitam, I, 13)

(Neither I have exaggerated out of arrogance nor I have under estimated out of meakness. Whatever actually happened

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has been described here).

Emperor Akbar ruled the country following such policies as the people did not remember the rule of Rāma. ¹²⁰
 There is no art, no knowledge, no fortitude, no valour ¹²¹
 in which the young Emperor had not made an attempt.
 He tells us about the sons of Akbar, Shaikhuji, Pahdi and Dana Shah (Salim, Murad and Daniyal). These were the three sons born to him who were quite valarous and well-¹²²
 known. About the scholarly and wise Shaikh Abul Fazl, the poet says-- His brilliant counsellor Shaikh Abul Fazl was such a scholarly man who had drunk deep at the ¹²³
 ocean of knowledge.

Thereafter we find the referende to Hira Vijaya Sūri's meetings with Akbar. The jain poet starts narrating the episode. Once the Emperor was sitting amidst his courtiers when he enquired from the feudatories who had come from Gujarat if they had heard or seen there in Gujarat any ascetic who is desireless, self controlled, serene and who has mastered over his senses. Listening to these words, those feudatories told the Emperor that ¹²⁴
 a man with such qualities was only Hira Sūri and none else.

At the time of his meeting with Emperor Akbar Hira Vijaya Sūri was in his old age as is clear from the

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following verse- On whose head the grey hair look like
the rays of moon hidden there in the fear of Rāhu. ¹²⁵

The Emperor sent a farman in the name of Sahib Khan,
the Subadar of Gujarat for calling Hīra Vijāya Sūri
to his court. ¹²⁶

Sahib Khan, on his part, after enquiring from
the devout Jains of the capital and the old ones amongst
them, invited Hira Vijaya Suri from Gāndhār port.

Learning about the royal invitation Hira Vijaya Suri started
from Gāndhār port and reached Ahmadabad. ¹²⁷ Then in the
morning Hīra Vijaya Sūri held consultations with the Jain
Sangha of Ahmadabad and Sahib Khan. In spite of being
repeatedly requested for the acceptance of conveyance
and other materials by Sahib Khan, he did not accept anything
because of his ascetic nature. ¹²⁸ The devout jains received
him with all respects in every village on his way and thus,
by and by, Hīra Vijaya Sūri graced the city of Fatehpur.
The Jain Sangha of that place, led by Sthānsingha received
him with all pomp and show. ¹²⁹

On that very day, Hīra Vijaya Sūri met the Emperor
with pleasure through the minister Abul Fazl. ¹³⁰

Welcoming the Jain Ācārya, the Emperor asked about
Dharma to which Hīra Vijaya Sūri replied that the best

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basis of Dharma is compassion. Even being very fond of hunting the Emperor's mind softened after listening to these words of the Ācārya.¹³¹

Emperor Akbar requested Hīra Vijaya Sūri to demand from him whatever he wished and thus oblige him. The Jain Ācārya demanded from the Emperor that for eight days at the Paryuṣaṇa Pāṇa, he should declare non-killing of all creatures throughout his realm. Pleased with his noble appearance and desireless mind, Emperor Akbar declared even four more days, i.e. twelve days as non-killing days.¹³²

Passing four rainy seasons in his territory and leaving behind Śānti Chandra Upādhyāya with the Emperor, the Jain Ācārya left the place. Enlightening all the good people of the villages on his way back Hīra Vijaya Sūri returned to Gujarat. Awe striking all the directions, the valorous Emperor went to Lahore after his departure.¹³³

His (Hīra Vijaya Sūri's) learned disciple Bhānu Chandra, who defeated his rival scholars through his astonishing extempore verses, became one of the prominent confidants of the Emperor as Indra is among gods.¹³⁴

Overwhelmed by affection for him Hīra Vijaya Sūri himself conferred the title of 'Prājña' (full of wisdom)

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upon him.

Hira Vijaya Suri considering the future progress of Jain sect through Bhanu Chandra, who was powerful for the enemies like the sun and serene like the moon for gentle people and whose name was true to its meaning, sent him to Emperor Akbar's court. The first rank ascetic, obeying the words of his mentor, went to Lahore as a parrot goes-
136
to a mango tree.

Then by and by wishing to promote the welfare of Jain Dharma, he (Bhanu Chandra) met Emperor Akbar
137
through Shaikh Abul Fazl.

Emperor Akbar asked meeting Bhanu Chandra to attend his religious meetings daily as the seven sages attend the court of Indra. Then Akbar called the warder himself and ordered him not to hinder the entry of Bhanu Chandra, whenever
138
he came to meet him. Thereafter, he started going to the Emperor daily. Once desiring to learn all the six schools of philosophy Shaikh (Abul Fazl) called Bhanu Chandra respectfully and put his questions before him. Listening to his very satisfactory answers, the learned Shaikh told him that he would like to learn about all these philosophies from him. Then Shaikh started writing about it daily and thus both the scholars became very friendly

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with each other.

Then Shaikh (Abul Fazl) called Śānti Chandra and told him that he was allowed to move but Bhānu Chandra was asked to stay. Thus getting his permission through Shaikh, Śānti Chandra left for Gujarat and reached there. 140

Once Emperor Akbar wanted to learn Sūrya Sahasranāmā (one thousand names of the sun) from Brahamins but he could not get it from any one. Through good fortune some scholar met Bhānu Chandra and gave him Sūrya Sahasranāmā, which he presented to the Emperor. Looking at it gleefully, the Emperor asked him from which whom he should learn it. On being told by Bhānu Chandra that he should learn it from a man who was self-controlled, slept on the ground and was absorbed in Godhead, the Emperor replied that he was the only person who was gifted with such qualities, therefore, he should teach him daily in the morning. 141

For learning one thousand names of the rising sun, the Emperor Akbar called Bhānu Chandra, putting aside all other interests. With devoted mind and folded hands before his forehead, the Emperor stood before the sun and learnt the names from Bhānu Chandra. 142

At that very time, the information from Aziz Koka¹⁴⁴ was received that Jam had been defeated in the war and all his men had been taken as prisoners. Listening to which Emperor was overwhelmed with joy, called Bhānu Chandra and asked him to accept whatever he desired. Bhānu Chandra finding it a proper occasion, requested the Emperor to oblige him by releasing all the prisoners taken in war¹⁴⁵ of Saurāṣṭra.

Emperor Akbar at once issued a farman in favour of releasing the war prisoners and stamping it with¹⁴⁶ his seal, gave it to Bhānu Chandra.

"Farman of the Emperor Jalal-uddin Muhammad Akbar ordering Āzam Khan, the governor of Gujarat, to see that Hīra Vijaya Sūri and other jains be respected and their temples and religious places allowed to be repaired or re-erected dated the 6th of Azār in the Ilahi year 35, i.e. the 28th of Muharram Hijri year, 999 (1591 A.D.).

'God is great

Farman of Jalal-ud-din Akbar Muhammad Akbar Gazi'.

"Be it known to Mubārīz-ud-din Āzam Khan, having received royal favours and being exalted with the honour of getting more gifts, who is the supporter of the great

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empire, loyal to the great kingdom, gifted with good temper and best virtues, strengthener of the invincible empire, trustworthy for the best empire and a typical model of Khans of high order, that in order that persons of different modes of conduct, adherents of particular and different faiths, civil and uncivil, small or great, prince or pauper, wise or unwise, persons of every order or type in this world, — every individual where of is the place for the divine lustre to become manifest, and the real spot for the fate destined by the creator of the world to unfold itself, as well as the reserved site free full of wonders of the Mover of the creation,--- may remain firm in their respective best paths and enjoying physical and mental happiness may remain occupied in daily worship and ceremonials and in achieving all their objects, and may pray that we may have long life from the giver of excellent gifts, and that may be urged to do good acts,--- because the perfect wisdom in raising of one of mankind to the position of a king and clothing him with the garb of a leader lies in this way that he may keep before his eyes general kindness and great mercy which is the light of god's perfect mercy, and if he cannot attain friendship with all, at least he lays the foundation of peace with all and walks on a road of grace, love and mercy of all the servants of the Adorable and directing his attention

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on rendering help to all things created by god the highest, may assist them in fulfilling their objects and in carrying out their usages and practices, so that the strong may not be able to persecute the weak and every man may be pleased and happy.

Therefore, keeping in view of the genuineness of the yoga practices and search for god of Hira Vijaya Sūri Sevda (who is the best of those practising yoga) and of the followers of his faith, who have received the honour of presenting themselves before us, and who are real well-wishers of our country, it is ordered that no inhabitant of that city should interfere with them, nor should lodge in their temples and Upāsrayas (resting places) nor insult them. Besides, if any (of their temples or upāsrayas) has fallen down or become dilapidated, and if any one among those respecting and linking him or desirous of giving in charity, desired to repair it or rebuild it, there should not be any restraint by any having superfluous knowledge or fanaticism. And as those who do not know god, level against those humble god-knowing men accusations of rain-stopping and such other acts which are in god's power, under the belief due to foolishness and stupidity that those are the result of some magic, and put them under many hardships, such misdeeds should not be repeated during your administration and protection

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as you are a man of good fortune and intellect. Besides, it is heard that Hāzi Habibullah, who knows little of our quest for truth and realisation of god, has harmed this community, hence our pure mind, which manages the world, has been afflicted with pain; so you should remain so watchful over your riāsat that none can persecute anyone. The guiding principle of the present and future Hākems, Nawābs, and Mutasaddis administering in full or in part the riāsat on that side, is that they should consider the order of the king, which is another ~~born~~ form of god's farman as the means of bettering their position and should not act contrary to the same, and in doing so, they should find happiness of the faith and the world and genuine renown. This farman should be read and after keeping its copy be supplied to them, in order that the same may prove to be a sannad for them for-ever, and they may not feel concerned while doing their devotional ceremonies, and may be inclined to be devoted to the contemplation of god. This should be taken as duty and no infringement thereof should be allowed to occur. Written on Khurdād, the sixth day of the Month of Āzar in the Ilahi year 35, corresponding to the 28th of the month Muharram in Hijri year 999 (1591 A.D.).

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On the strength of the writing of Abul Fazl, the humblest of murids ~~147~~ (followers) and the records of Ibrahim Husaien." ¹⁴⁷

Once Bhānu Chandra desirous of creating a shelter for the Jains in Lahore, which was not there before it, thought about a plan. He thought there were many Muhammadans and other prejudiced people who opposed the Jain faith, it was, therefore, not possible to create a shelter for Jains without some power. Having a plan about it in his ~~or~~ mind, one day Bhānu Chandra went to Emperor Akbar quite late for teaching him. Finding him late in coming Akbar enquired about the reason of his being late. Bhānu Chandra told the Emperor that in spite of the fact that Lahore was a big city, he was living at a very far off and inadequate place and that too did not belong to him and the landlord was also not well disposed towards him. Because of all these worries he got late on that day. Hearing it all Emperor Akbar told him affectionately that there were many royal palaces which are beautifully white washed and well kept and he could get one of them which he liked for himself. Considering it not proper to accept ^{or} to ask for a royal ^{place}, he requested the Emperor to allot a piece of land for the purpose. The Emperor accepted his request and granted a piece of land. The Jain Sangha started

erecting a Jain Upāsraya in the middle of the city. ¹⁴⁸

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In the middle of it Śānti Swāmi (Śānti Chandra Upādhyāya) got a Jain temple constructed which was decorated on the top by golden spiral and flags like ¹⁴⁹ the royal palaces.

Once it happened perchance that the Emperor's eldest son got a daughter in the mūl constellation (which is considered to be inauspicious). The astrologers predicted some trouble to the father of the infant, wherefore the Emperor while in his assembly, called Bhānu Chandra and asked him to do something to remove the bad effect of the stars. Bhānu Chandra told the Emperor to perform one hundred and eight time bathings in the Jain temple with which all the bad effects would disappear as the darkness disappears before the sun. With a happy expression on his face, Emperor asked Jain Ācārya to hurry up with his plan because the delay was not desirable. He told him further that he wanted to see the bathing ceremony being performed himself for which he promised to reach the Jain Upāsraya along with Shaikhu Ji (Prince Salim). Considering Thānsingha efficient for the purpose, the Jain Ācārya assigned him the duty to carry on the orders of the Emperor ¹⁵⁰ in regard to the ritual.

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For the observance of the ritual, Emperor Akbar also sent there Karma Chandra, a Jain devout of Kharatara ¹⁵¹ gaccha, who was in good books of the Emperor.

Jain Ācārya Bhānu Chandra himself read out Bhaktāmara Mahā-Stotra (a religious prayer of Jains) to the Emperor who stood before the idol of the Jina along with Shaikhu, ¹⁵² the Prince Salim.

Once Shaikh (Abul Fazl) got the title of Upādhyāya conferred upon Bhānu Chandra by the Emperor as desired ¹⁵³ by him (Akbar).

Coming to know of it that it was only Ācārya Hīra Vijaya Sūri who could confer this title on Bhānu Chandra, Emperor Akbar sent a farman for the purpose to Hīra Vijaya Sūri. It is narrated in the poetical work in the following manner-

Understanding the purport of the farman and keeping in mind the affection and request of the Emperor Akbar, Ācārya Hīravijaya Sūri himself conferred the title of Upādhyāya on Bhānu Chandra through a letter along with a ¹⁵⁴ robe of honour.

The writer of the book tells us the story, how the tax on Siddhāchala was abolished by the orders of the

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Emperor.

Once the door-keeper respectfully reported to the Emperor who had returned from Kashmir, that some one standing at the door, was waiting to see the Emperor. 156

Listening to it and especially encouraged by his Counsellor Shaikh (Abul Fazl), Emperor Akbar became eager to see him. 157

The Emperor started moving towards the northern direction on an auspicious occasion. 158 Bhānu Chandra who was living near Shaikh (Abul Fazl) in a tent, provided by the Emperor, also accompanied the Emperor to the north on his insistence. 159

Trying to have Vimalāchala Mahātīrtha in their possession, the Jains of Kharatara gaccha manoeuvred secretly. Knowing it all, Bhānu Chandra informed Shaikh Abul Fazl that the Jains of Kharatara gaccha wanted to snatch away their famous temple known as Pundrīka. All of a sudden the Emperor started from there, alongwith him Bhānu Chandra also started moving and he (Bhānu Chandra) stopped where the Emperor halted. 160

On Sunday, after teaching Sahasranāmā in the morning, Bhānu Chandra informed the Emperor about the subject. In

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the Saurāshṭra Province, there is a Śātruñjaya temple and Hīra Vijaya Sūri wanted to undertake the pilgrimage to that tīrtha. The ~~un~~ incharge of that place levied tax on every one who soever visited Śātruñjaya Tīrtha. The Jain saint requested the Emperor to get this tax abolished. Listening to these words of Bhānu Chandra, Emperor Akbar called Samasdina ¹⁶¹ (Shams-ud-din), the eldest son of Khan Āzam, and told him that no tax should be charged from the jains in future when Hīra Vijaya Sūri might come for pilgrimage. Along with his verbal orders, a written letter should be given to Bhānu Chandra for his father (Khan Āzam). After ordering this to him, the Emperor entered the harem and he gave a written letter to Bhānu ¹⁶² Chandra which he forwarded to Hīra Vijaya Sūri.

After this, the followers of Kharatara gaccha, who were malice-smitten and could not tolerate it, implored the Emperor in a very humble tone that since they served him with full devotion and bestowed upon him all the blessings, he (Emperor) should, therefore, hand over the Śātruñjaya Tīrtha to them. When the Emperor asked where the Tīrtha was, then Shaikh informed the Emperor in a clumsy manner that due to heavy tax collections, the state benefitted a lot from it. Listening to it, the Emperor thought for a while and told him that

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from the jain ascetics who go for a pilgrimage to that tīrtha, no tax should be charged from them. From that day onwards, to have possession of that tīrtha, Bhānu Chandra started adorning the Shaikh in a special way.¹⁶³

There was a lake about 50 kosa in area which was like another ocean and known as Jain Laṅkā.¹⁶⁴

All other soldiers went by the shore of that lake and the Emperor reached Jain Laṅkā within a day.¹⁶⁵

After teaching the names of the sun and sitting in the meeting of elders, finding an occasion Bhānu Chandra talked to the Emperor, keeping his goal in his mind that he had fulfilled all the desires of the people who came to him with a request, but he (Bhānu Chandra) was alone who had not any of his wish got fulfilled.¹⁶⁶

He (Bhānu Chandra) requested the king that he had no desire for worldly things because he lived by alms alone, the only thing he desired, was the removal of pilgrimage tax. When the Emperor informed him that there were heavy financial gains through that tax to the State, Bhānu Chandra replied that that was immaterial in the context of the whole state collections. Smiling a bit the

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Emperor asked the Shaikh (Abul Fazl) that he should give Bhanu Chandra a letter regarding the removal of total pilgrimage tax of Śatruñjaya tīrtha.¹⁶⁷

It was a great achievement of the Jain Ācārya, therefore, he got the letter written in the name of Hīra Vijaya Sūri.¹⁶⁸

He got the letter sent to Hīravijaya Sūri through the royal messengers making thereby his fame everlasting till the moon and the sun shine. Being honoured through getting that farman, Hīra Vijaya Sūri made a pilgrimage to Śatruñjaya Tīrtha along with Jain Sanghas belonging to different regions. Since then all Jains, who took pilgrimage to that Tīrtha, no taxes were charged from them.¹⁶⁹

Through continuous marches and making his orders being obeyed everywhere, Emperor Akbar returned to the city of Lahore.¹⁷⁰

Once sitting in his court, Emperor Akbar with a good idea called Jain devout Durjanshalya to the court and asked him about the person whom Hīra Vijaya Sūri might have declared his successor (Paṭṭadhar). He replied that Vijaya Sena Sūri was the Paṭṭadhar of Hīra Vijaya Sūri, who fulfilled all the great qualities of a Jain ascetic.

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Listening to which with a delighted mind the Emperor got
a farman written to call him (Vijaya Sena) to his court. ¹⁷¹

Thus getting desired benefits (meeting the Jain
devouts and visiting the Jain tīrthas) on his way, Vijaya Sena
Sūri reached the vicinity of Lahore. On the orders of
Emperor Akbar, Bhānu Chandra along with Shaikh and royal
soldiers brought him to Lahore. Vijaya Sena Sūri met
the Emperor in a very happy mood and being pleased with
the noble qualities of the Jain saint, the Emperor showed
him the greatest honour. ¹⁷²

One day Emperor Akbar called Vijaya Sena Sūri
in a very affectionate manner and told him that honouring
his word Hīra Vijaya Sūri conferred upon Bhānu Chandra
the title of 'Upādhyāya'. Akbar requested him that he
should confer the title of Upādhyāya on Nandi Vijaya,
his (Vijaya Sena's) disciple. The Emperor specially asked
Shaikh Abul Fazl to go to the Upāsraya and to get the
ceremony performed. ¹⁷³

Emperor Akbar honoured Hīra Vijaya Sūri through
issuance of a farman in his favour forbidding the killing
of cows and buffaloes etc. in his realm. Vijaya Sena Sūri
left for Gurjar maṇḍala (Suba of Gujarat) and Nandi Vijaya
stayed at Lahore at the royal court. ¹⁷⁴

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Hīra Vijaya Sūri sent Bhāvachandra and Siddhichandra to Lahore after initiating them into Jain monk-hood. Both of them were real brothers and were very young at that time. The elder one of them i.e. Bhāvachandra was well-versed in the order of asceticism. The younger one was well-known for his serene and sobre nature and matchless handsomeness.
175

One day Emperor Akbar saw young monk Siddhichandra like cupid turning ascetic through the fear of mortal world.
176

He enquired from Bhānuchandra about the young monk who looked like a gold in the metals and nectar in the liquids. Bhānuchandra replied that humble in nature and attending to eight things at a time, he was his disciple Siddhichandra, who was given to asceticism, had come to him from Gujarat.
177

Seeing this wonderful art of Siddhichandra, Emperor Akbar was fascinated and conferred on him the title of 'Khush Faham'. Having a beaming face with joy, Emperor Akbar asked Siddhichandra again and again that he should always stay with his sons.
178

Informing the Emperor about his return, Nandi Vijaya went to Gurjara maṇḍala to meet Hīra Vijaya Sūri.
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There (in Gujarat) Hira Vijaya Suri bereaved his
last, hearing which Emperor Akbar fell in deep sorrow. ¹⁸⁰

To see the blossoming saffron flowers, Emperor
once again started for Srinagar. With a joyous mood
Emperor Akbar respectfully invited Bhanu Chandra along with
Siddhi Chandra to accompany him. ¹⁸¹

On his way the Emperor crossed the mountains of
Ratan Panjala and Pirpanjala etc. which were very high
and were covered with snow and, therefore, very difficult
to cross. Thus, by and by, reaching Kashmir and after seeing
the flowering trees of Kashmir laden with blossoming
flowers and being sucked by the bees and staying there
for a few months to see the wonderful scene of Kashmir,
he returned to Lahore. ¹⁸²

Once when Emperor Akbar was engrossed in witnessing
deer fight, he was wounded by the horn of an antelope and
he became unconscious. Having excessive pain and getting
treatment for the severe wound, Emperor Akbar was confined
to his house for fifty days. ¹⁸³ Bhanu Chandra also accompanied
by Siddhi Chandra, came along with Emperor as he was busy
in teaching his sons. There Emperor Akbar developed a
special and great affection for Siddhi Chandra, whom his
grandsons along always wished to be with them though they

were brought^{up} in his lap. There (in Ugrasenapura) the Jain temple of Chintāmaṇi was being erected by his men which Emperor Akbar got stopped being wrongly guided by certain opponents of Jain faith. Siddhī Chandra got that re-erected through the Emperor's orders very soon using his personal¹⁸⁴ influence with the Emperor.

In the province of Saurāshṭra at Vimalāchala tīrtha, the devotees of Tapāgaccha sect started erecting their own Caitya because of which there arose a conflict between¹⁸⁵ them and the followers of Kharatara gaccha. From now onwards no new Caitya would be erected on this Tīrtha, this was the farman which Bhānu Chandra got issued¹⁸⁶ from the Emperor Akbar.

Once Bhānu Chandra while having religious discourse with the Emperor, persuaded earlier by the Jain Sangha of Burhanpur, talked to him that there were many beautiful palaces in that city and thousands of rich people lived there. There were also many temples and idols of the gods,¹⁸⁷ but there was not a single Jain temple in that city. Listening to which emperor Akbar felt sad at heart and wishing to adorn that city with Jain temples, calling his state officials and the rich Jain devout of the city,¹⁸⁸ he ordered them to construct Jain temples in Burhanpur.

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Thus through the efforts and influence of Bhanu Chandra
with the Emperor, many Jain buildings and Jain temples
189
were constructed at Burhanpur.

Having Siddhi Chandra along with him, Emperor Akbar
190
returned to Ugrasenapur (Agra).

191
Once the son of Aziz Koka, named Khurram, got
demolished the Jain temple that stood at the foot hill of
Vigalāchala and the temple at the top of the hill was
covered on all sides with wood, and while that wicked
minded fellow was going to get it burnt down, a messenger
having a letter from Vijaya Sen Suri rushed to Siddhi
Chandra, and handed over the letter to him. Learning all
about that from the messenger and language of the letter,
he got the orders issued from the Emperor and a letter
to that effect. By sending that letter, Siddhi Chandra
got stopped the destruction of the original temple of
192
Satruñjaya mountain.

The eldest son of Akbar, Salim (Jahangir) was
given the charge of Gujarat province where he sent his
own officials to rule. Those officials did not follow
the farmans issued by Emperor Akbar. Thus the good deeds
193
like non-killing of creatures, were obstructed.

Hearing this Emperor Akbar gave a letter to Siddhi Chandra for the removal of taxes etc. From that time onwards through the removal of taxes all the people belonging to that province became trouble free. 194

Thus we find that Mughal Emperor Akbar came into contact with the Jains of Tapāgaccha order just after ascending the throne. This is proved by Akbar's patronage to Padmasundar. No doubt the powerful impact of Jain religion on Akbar's personality started with his coming into contact with Hīravijaya Sūri and a chain of his disciples at his court. It can easily be assumed that Hīravijaya Sūri was a very important Jain saint who could influence and mould the personality of Akbar to a very great extent.

NOTES TO CHAPTER V

1. J.M.Shelat, Akbar, Foreword-VII.
2. J.M.Shelat, Akbar, Foreword-pp.VII-VIII.
3. A.L.Srivastva, Medieval Indian Culture, pp.37-38.
4. Ibid., p.38.
5. See Abul Fazl, Akbarnama, Eng.Trans. by Elliot & Dowson, The History of India, vol.VI pp.60-61.
6. Shaikh Nurul Hakk, Zubdatu-t-Tawarikh, Eng.Trans. by Elliot & Dowson, The History of India, vol.VI, p.190.
7. Al-Badaoni, Muntakhab-ut-Tawarikh, Eng.Trans. by W.H.Lowe, Vol.II, pp.263-64.
8. Abul Fazl, Akbarnama, Eng.Trans. by Elliot & Dowson, The History of India, vol.VI, pp.59-60.
9. See H.K.Kaul ed.- Travellers India: An Anthology, pp.52-53.

10-

असीदुगुसमग्रवंशविदिता या स्वर्धुनीवामला।

नानाभूपतिरत्नभूरिव परा जातिश्चगत्तामिघा।

तस्यां बाबर पादसाहि-रमवन्निर्जित्स शत्रून् वलङ्-

द्विहल्लीमण्डलमण्डनं सकल भूपालैर्निषेव्यक्रमः॥

तत्पुत्रः स्वभुजप्रतापतरसा निजित्य यो गौजैरं

भूपंगोडमथाम्बुराशिपरिखापयन्त भूमिं गतः।

तत्याजासिपरिश्रमं च परतो जेयाद्यमावादसौ

जम्मापालः प्रणतक्रमः समभवन्नाम्ना हुमायून्नृपः॥३॥

(अकबर साहि शृंगार दर्पणम्, 1/2-3)

11-

Akbar Sāhi Śrngārdarpaṇa, 1943, Introduction,
pp.xix-xx.

12-

Akbar Sāhi Śrngārdarpaṇa, 1943, Introduction,
pp.xix-xx.

"आषाढमासे कृष्णपक्षे अष्टम्यां तिथौ भौमवासरे पातिसाह
श्री अकबर राज्ये आगरा मध्ये म० श्रीचन्द्रकीर्ति पट्टे म० श्री श्री श्री
मानकीर्तिसूरि विद्यमाने। प० चउहथ-वीराह्वेन लिखितं स्ववाचनाय।
शृंगारदर्पणकाव्यम्॥ (अकबर साहि शृंगार दर्पणम्, इन्द्रोदकशन,
पृ० 19-20)

13-

Akbar Sāhi Śrngārdarpaṇa, 1943, Introduction,
p.xix-xx.

14-

यद् मासा सकलं विभाति भुवनं दुर्लभमवगृह्णा

यस्मिन्नोत्तमिदं हितं तु मणिवत्सत्यं सदा शाश्वतम्।

यत्पारेतमसः स्थितं च रहमानित्याह्वयं तत्परं

ज्योतिः साहि शिरोमणे अकबर त्वां सर्वदेवावतात्॥

(अकबर साहि 1/1)

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आसीदुग्रसमग्रवंशविदिता या स्वधुनीवामला
नानामूपतिरत्नभूरिव परा जातिश्चगत्तामिघा।
तस्यां बाबर पादसाहिरमवन्निजित्य शत्रून् वलङ्-
दिल्लीमण्डलमण्डनं सकलमूपालैर्निषेव्यक्रमः॥

तत्पुत्रः स्वमुजप्रतापतरसा निजित्य यो गौजं
भूपं गौडमथाम्बुराशि परिखापयन्त भूमिं गतः॥
तत्याजासि परिश्रमं च परतो जेयाद्यभावादसी
दमापालः प्रणतक्रमः समभवन्नाम्ना हुमायून्नृपः॥

(अकबर साहि० 1/2-3)

16-

तत्सूनुः सकलाः कला निपुणधीरर्घ्येष्ट सवनिरीन्
जित्वा शूरतया नृपत्वमगमत्सौ माग्य माग्याधिकः।
यो विद्वत्सु च गायनेषु कविषु प्रीतोनिषंगिष्वथो
श्री साहिजयतादसावकबरो भूपालचूडामणिः॥

(अकबर साहि० 1/4)

शृंगारी युवतिजने युधि भटो लोके कृपालुः स्मितं
घत्ते कौतुकवीचाणेऽद्भुतयशा मीरू क्रमातिक्रमे।
बीमत्सो मृगयासु वैरिकदने राद्रोऽथ शक्तेशमी
श्रीसाहिविधिनाधुनाप्यकबरो नानारसनिर्मी॥

दण्डशस्त्रे यस्य मंगस्तरंगे, बन्धो हारे विग्रहः कामकेली।
मत्तत्वं वा हास्तिकेऽन्यत्र नैव, सारिष्वाहुर्मरियेत्यादि लोकाः॥
यः शुल्कं व्यतरत्समुद्रं परिखा विस्तारि भूमण्डल-
स्फारीभूत जनाय कोऽस्ति भवतोऽन्यो दानशीण्डो नृपः॥

नीर क्षीरविवेकिनी सदसतोस्ते हंसचंचुयथा
नीतिः साहिशिरोमणे अकबर त्वं सार्थनामाधुवम्॥

(अकबर साहि० 1/4-7)

- 17- यद्यस्ति काव्यरचनासु रुचिर्विदग्धा नानारसेषु रसिकत्वकुतूहलं वः।
तत्पद्यसुन्दरकविगुणितं सुरम्यं शृंगारदर्पणमुपाध्वमदुष्टचित्ताः॥

(अकबर साहि० 4/109)

- 18- Abul Fazl, Ain-i-Akbari, vol.I, p.608.

- 19- यं प्रासूत शिवाह्वसाधुमथवा सौभाग्यदेवी पुनः
श्रीमत् कोविद सिंहसीहविमलान्तेवासि वास्तोष्पतिम्।
तद् ब्राह्मीक्रमसैविदेवविमलव्यावणिते हीरयुक्
सौभाग्याभिधहीरसूरि चरिते सर्गोऽयमाद्योऽभवत्॥

(हीर सौभाग्यम्, 1/138)

- 20- तद्वास्ति मूमान् महमुन्दनामा स्थामकमूर्मूलयकबीरः
वधूर्नवोदेव दिने दिने मूः श्रियं दधौ तत्करपीडितापि॥

(हीर सौभाग्यम्, 1/129)

For the description of Mahmud Begarha, the ruler of Gujarat (A.D.1458-1511), See E.C. Bayley, History of Gujarat, p.161;

R.C.M ajumdar, The Delhi Sultanate, pp.162-167.

21. For the conquest of Gujarat by Akbar (1372-73)

See Abul Fazi-Akbarnama, Eng.Trans. by H.Beveridge, vol.III, p.8;

V.A.Smith, Akbar the Great Mogul, p.79, 85;

R.C.Majumdar, The Mughal Empire, pp.126-128.

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22-

प्राच्यामिव प्रतीच्यां च महोऽभ्यधिकमावहन्।
 परो लक्ष्यान्दधत्ताक्ष्यान् गृह्यन् राज्ञां श्रियं पुनः॥
 संहिकेयाञ्जयन् शौर्याद् योऽजेषीत् पूष्णं श्रिया।
 स गुर्जरेष्वथागच्छत् साहिः श्रीमदकब्बरः॥
 साहिना सार्धमभ्येयुः प्राच्याः केऽपीह नैगमाः।
 शर्वरी सार्वभौमेन नमो मार्गे ग्रहा ह्य॥
 तेऽप्यासंशासने जने लीनामीना इवाम्बुनि।
 स्थानसिंहादिमा मान्या अमात्या इव भूपतेः॥

(हीर सौभाग्यम्, 9/123-126)

23-

दिवलीति तत्र नगरी न गिरीयसीभिः
 श्रीभिः क्वचिद्विरहिता रहितान नीत्या॥

(हीरसौभाग्यम्, 10/8)

तस्यां महीहिमकरेण हमाउं नाम्ना
 जज्ञे पुरंदर विजित्वरविक्रमेण।
 यस्यैजसेव विजितेन पदं मुरारे
 स्तत्तुल्यतां स्पृहयतांशुमतान्येषेवि॥

(हीर सौ० 10/10)

24-

गोष्ठीं सृजन् क्षितिसितांशुरशेषशास्त्रा-
 धीतीव तत्सदसि कोविदमेदुरायाम्।
 धर्मं विशिष्य परिचेतुमना हति स्म
 सामाजिकाननुयुनक्ति कदाचिदेषः॥

मास्वानिव प्रकटयत्यनवद्यमार्गं
 प्राणान्निजान्निव पिपि पिपतिं समग्रसत्त्वान्।
 घत्ते स्पृहामिह न सिद्धिमिव क्वचिदयो-
 ऽनुक्रोशशालिपदवीमिव योजनौघः॥

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विश्वासुमत्सु समदृक् परमेशितेव
संगं कुसंगमिव शान्तमना जहाति।
यः पोतवत्तरति तारयते परांश्च
संस्त्युदन्वति स कश्चिदिहास्ति साधुः॥

(हीर सौ० 10/84-96)

25- अस्माभिरीशितरदृश्यत दर्शनेषु
सर्वेषु शेषर इवाखिल धार्मिकाणाम्।
एकः स हीर विजयाभिधसूरिराजः
क्षमापालपङ्क्तिषु भवानिव भूमिपीठे॥

(हीर सौ० 10/98)

26- अवनिर्जनिजानिः प्रेमरोमांचितांगो
निगदितमिति तेषां कणपेयं प्रणीय।
रणरणकितचेता जायते स्म वृतीन्दोः
ऋतुमुज इव सिद्धेदीयिनस्ते दर्शनाय॥

(हीर सौ० 10/129)

27- ततोऽज्जुहवत् दूतयुग्मं वियुग्मीकृतारातिपद्मः क्षमाकर्मसाक्षी।
पयोराशिपयन्तराष्ट्रप्रतिष्ठा मनीषीव यद्वेद निःशेष भाषाः॥

(हीर सौ० 11/2)

28- पुरेलाटलक्ष्मीललामायमाने प्रतीरेऽम्बुधेः किं तु गान्धारनाम्नि।
प्रभावैर्भुवं भासयन् हीरसूरीश्वरः साधुधर्मस्तुनुमानिवास्ते॥
असातस्य लेशोऽपि तेनैकपद्यां यथावाप्यते नात्मना ब्रह्मणीव।
शिवानामिवावासमन्त्रानयेतां भवन्ताततः सूरिसारंगं राजम्॥

(हीर सौ० 11/16-17);

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"Lāṭa roughly covered the present southern Gujarat from the Māhi to the Tāpti and perhaps a little further south."
H.D.Sanklia, The Archaeology of Gujarat, p.5.

29-

This Sahib Khan is Shihabuddin Ahmad Khan, who was the Viceroy of Gujarat in 14 1582 and to whom Akbar sent orders to send Hīravijaya Sūri to his court.

See Abul Fazl Ain-i-Akbari, Eng.Trans. by H.Blochmann, vol.I, p.352;

Smith, Akbar, p.166;

John Briggs, Rise of Mahomedan Power in India, p.152.

30-

मदीयानुगः साहिबः खान आस्ते हितेषी पितेवांगिनां गुर्जरेषु।
ददातां युवां तस्य निःशेषवाच्यं दधानं स्फुरमानमेतन्मदीयम्॥
यदास्तेऽन्य आत्मेव मे देहमेदात्स कर्ता ततः सर्वमस्मदविधेयम्।
निवृत्ते निगद्येति भूसावर्मीमे परां प्रीतिरन्तर्दधाते स्म दूताः॥

(हीर सौ० 11/18-19)

31-

त्रियामाविरामा इवाम्मोजबन्धुं व्रतीन्द्रं ततो यूयमेवानयध्वम्।
निगद्येति खानेन समान्य ते स्वान् विसृष्टा निवासान्ययुः प्रीतिमन्तः॥

(हीर सौ० 11/44)

- 32- अथारुह्य वाह्यानि ते श्राद्धलोकाः पुरेभूमिशृंगारगन्धारसंज्ञे।
प्रभुं वन्दितुं प्रीतिमन्तः प्रचेलुर्जिनं स्वर्गिवर्गा इव क्षाणेणिपृष्टे॥
(हीर सौ० 11/49)
- 33- महीयसीं नाम महीं सुवन्तीं विजृम्भिहैमाब्जरजःपिशंगाम्
वेणीमिव स्वर्णमयीं नदीशनेमीन्दिरायाः प्रभुरल्ललधे॥
(हीर सौ० 11/106)
- 34- क्रमाद्भवटदले फुल्लाम्भाजे मृगं स्वागमत्।
स्तम्भेतीर्थस्य संगेन तस्मिन् प्रभुरवन्धत्॥
(हीर सौ० 11/109)
- 35- विबुधपतिपुरन्ध्रीबन्धुरारब्धलीलं
जिनपदकृतशोभं संचरच्छ्वेतदन्ति।
तटमिव वरटाया वल्लभः स्वर्वाहाया
अकमिपुर समीपं भूषणामास सूरिः॥
(हीर सौ० 11/114)
- 36- निम्बजम्बीरजम्बूकदम्बद्रुमानस्मेरमाकन्दकारस्करं कीरवत्।
लंघयन् ग्रामसीमापुरीः स प्रभुः प्राप्तवान् पत्तनस्योपकण्ठं क्रमात्॥
(हीर सौ० 12/4)
- 37- सृष्टसर्वज्ञ संघः सुधाधामवद्वासरान् कांश्चिदत्रातिवाह्य प्रभुः।
साधुवर्गस्ततोऽन्वीयमानः पुरात्पूर्वदेशं प्रति प्रीतिमान् प्रस्थितः।
(हीर सौ० 12/26)
- सीम मूमौ वटात्पल्लिकायास्ततो
मावहस्यात्मभूः सूरिशीतद्युतेः।
चैत्यमर्चामिव श्रीजिनेन्दोर्गुरोः
पादुकां स्तूपमभ्येत्य स प्राणमत्॥
(हीर सौ० 12/27)

- 38- ब्रह्मपुत्री स्मितानेक पद्माङ्किता यत्सुपुरश्रीमणीमेखलेवाजनि।
सूरिकण्ठीरवोऽकुण्डलोकोत्सवैः सिद्धपूर्व पुरं पावनं तद्व्यधात्॥
(हीर सौ० 12/28) ;

Siddhapur is a town on the Saraswati river,
64 miles north of Ahmedabad. Siddhapur which was
formerly known as Srithala, is a town of much
religious importance and is frequented by great
crowds of Hindu pilgrims.

-Imperial Gazetteer of India, vol.XXII, p.358.

- 39- भीरूमावान्निजं व्यालमालाकुलं भीष्ममौज्ज्याश्रमं नागपुरागता।
किं महीमण्डलं मिलपल्लीपुरोहीरसूरीन्दुना व्यालुलोके क्रमात्॥
(हीर सौ० 12/31)

- 40- सूरिशिताशुरापृच्छ्य मिलाधिपं
संप्रणिन्यै पुरस्तादथ प्रस्थितिम्।
तावदग्रे ददशबिंदोवीधरं
विन्ध्यमभ्येतमेतं विनन्तुं किमु॥

(हीर सौ० 12/54)

- 41- वैमलीयवसतिं व्रतीशिता दुग्धसिन्धुवयसीमिवैदात।
श्वेतदन्ति तुरगान्वितां सुधाशालिनीं जिनपवित्रितान्तराम्।
(हीर सौ० 12/87)

- 42- निर्ग्रन्थ पृथ्वीनाथश्चेत्यं विमलमन्त्रिणः।
वैजयन्तमिव प्रीत्या प्राविशत् त्रिदशेश्वरः॥

(हीर सौ० 12/93)

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43- चौलुक्यैर्चित्यं विधृतामृतत्रि घर्मप्रपास्थानमिवैषमार्गः।
नत्वा मुनीन्द्रोऽचलदुर्गमध्ये चतुर्मुखे नामिसुतं व्यनसीत्॥
(हीर सौ० 12/127)

44- प्रतिष्ठमानः पुरतो ब्रतीन्दुमूषामनैषीच्छिवपूः समीपम्।
स्वपादसंस्पृशितः पयोज्कुंजं यथा पंकजिनीविवोढा॥
(हीर सौ० 13/4)

45- भक्त्यासुरत्राणानृपोऽभिगम्य वेत्रीव दण्डं दधदग्रगामी।
प्रवेशयामास पुरीं स सूरिं पुरांगनागीतयशः प्रशस्तिम्॥
(हीर सौ० 13/6)

46- "Rao Surthān, a contemporary of the emperors
Akbar and Jahangir, is described as a valiant
and reckless chief...."
-Imperial Gazetteer of India, vol.XXIII, p.30.

46- स प्रस्थितस्तत्पुरतः पुरस्तात्स्मित प्रसूनादिव चिंचिरीकः।
गण्डे गजस्यैव विलम्ब्य मार्गं स सादहिनाम्नि पुरेज्जाम्॥
(हीर सौ० 13/10)

Sadiri is a town of the erstwhile Jodhpur State
of Rajputana at about eighty miles south-east of
Jodhpur city. Sadiri is an ancient town and possesses
several handsome Hindu and Jain temples and a step-well
(Bawari), which bear inscriptions ranging from the
11th to 16th centuries.

-Imperial Gazetteer of India, vol.XXI, p.349.

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47 - कल्याणराजद्विजयाभिधानोपाध्याय चन्द्रेण समेत्य तत्र।
 क्रमादविच्छिन्नतमैः प्रयाणैः श्रीतातपादाः प्रणताः प्रमोदात्।
 (हीर सौ० 13/12)

48 - विभूषयद्विन्ध्यधरामृतोऽष्टापदस्य साकेतमिवोपकण्ठम्।
 स वाचकैन्द्रानुगतस्ततः श्रीवृतीश्वरो राणपुरं बभाज।।
 (हीर सौ० 13/13)

49 - विन्ध्याचलं तुंगतया वयस्य मावं मजन्तं प्रविभाव्यविद्मः।
 गिरीशशैलं मिलितुं समेतं स प्रैक्षतास्मिन् घरणस्य चैत्यम्।।
 (हीर सौ० 13/14)

50 - आउबा पुरेशोजगद्गुः किमन्यस्ताल्हामिधः साधुरनन्यदानैः
 पीरोजिकाभिः स्वपुरप्रवेशे प्रभावनाद्युत्सवमस्य चक्रे।
 (हीर सौ० 13/24)

51 - ग्रामक्षामामृद्वनदेशदुर्गानुल्लङ्घ्य दुर्लभ्य मुवोबभाज।
 स मेदिनीनाम पुरं यतीनां पतियथा तदाशिलां वृषांकः।।
 (हीर सौ० 13/26)

मरुस्थली विक्रमनागपूर्वपुरीयमाव्यभिर्गवानिहेत्य।
 वेताढ्य शैलोस्तरदक्षिणाख्यश्रेणीनमोगैरिव स प्रणेमे।।
 (हीर सौ० 13/27)

52 - तं सादिमायः सुरताननामभ्युपेत्य भूपो बहुमन्यतेस्म।
 मणिः सुराणां गुण गौरवेण कुत्रापि नागोचरतां न गच्छेत्।।
 (हीर सौ० 13/28) ;

"Hiravijaya Sūri, on whom Akbar conferred the title
 the of Jagadguru, visited this place and was welcomed
 by Muslim governor Sadin."

-K.C.Jain, Ancient cities and Towns of Rajasthan, p.178.

53-

फतेपुरं सागरमेखलाया वस्वोक्सारोमिव गन्तुमिच्छुः।
यावत्स सांगानगरं पवित्रीकरोति वाचयमचक्रवती॥
भूपं प्रति प्राक् प्रहितोऽथ तावच्छ्री वाचकेन्द्रो विमलादिहर्षः।
सैन्येन सैन्येश इवानुयातो विदग्धवृन्देन फतेपुरेऽगात्॥

(हीर सौ० 13/36-37)

54-

पवित्रयस्तीर्थं हवाध्वजन्तुन पुरे मिरामादिमवादनाम्नि।
यावत्समेत्य प्रमुरेत्य तावद् द्रौग्ववाचकेन्द्रेण नतः स तावत्॥
मघोः पिकी कान्त ह्वेष युष्मत् समागमं कांक्षति भूमिकान्तः
तद्वाचकेनेत्युदितो व्रतीन्द्रः फतेपुरोपान्तमुवं बभाज॥

(हीर सौ० 13/44-45)

55-

उपायनीकृत्य नृपैरिवैतन्महीमघोनः कनकाशुकादि।
तदागमोऽभाष्यत धानसिंहामीपालमानुमुखसंघमुख्यैः॥

(हीर सौ० 13/47)

56-

स श्रीकरीं गन्तुमपीहमानः शाखापुरं भूषयति सै सूरिः।
वाश्लेषितुं केवल पद्मवासां श्रेणीमिवात्मा दापिकाभिधानाम्॥

(हीर सौ० 13/13)

57-

स श्रीकरीं कैरविणीशकीर्तिः प्रावीविशद्विश्वजनीनमूर्तिः।
महः समूहोऽम्बुजबान्धवस्य विभावरीवंलभमण्डलीवत्॥

(हीर सौ० 13/118)

58-

समस्तिशेषोऽबलकै जनामा, तुरुष्कशास्त्राम्बुधिपारदृश्व॥
हमाउंसूनोः क्षितिशीतमानोःदृष्टिस्तृतीयेव परिस्फुरन्ति॥

(हीर सौ० 13/120)

- 59 - सहस्ररश्मेरिव सोमजन्मा समेत्य शेखस्य सवेशदेशे।
तत्रेयिवासं व्रतिनामधीशं तं स्थानसिंहो वदति स्म तस्मै॥
(हीर सौ० 13/121)
- 60 - स श्रेणि कायामयवन्मृगारिध्वजस्य शेखोऽपि सः समां समेत्य।
अकबरोर्वीरमणस्य सिंहद्वारे विमोरागमनं जगाद॥
(हीर सौ० 13/122)
- 61 - मत्स्या नतांगो बहुमन्यमानः स्वमन्दिरं सूरिपुरंदरं सः।
निनीषति स्माखिलशेखपूषा नाशंसतेनिर्जरशास्त्रिनं कः॥
(हीर सौ० 13/129)
See V.A.Smith, Akbar the Great Mogul, p.119.
- 62 - पैगम्बरैः समयेषु सूरि पुरातनैर्व्याहृतमेतदास्ते।
निक्षिप्यते न्यास इव दामायां यमातिथियायवनस्य वंश्यः॥
खुदाह्वयश्री परमेश्वरस्यास्थानीं स्थितस्याधिपतेरिवोर्व्याः।
उत्थायपृथ्व्याः परिवर्तकाले गन्ता समग्रोऽपि जनः पुरस्तात्॥
(हीर सौ० 13/137-138)
- बादशिकायामिव पुण्यपापे संक्राम्य संशुद्धनिजोपलब्धौ।
विधास्यते साधु स तत्र तस्य न्यायं निरस्य स्वपरानुरोधम्॥
विमृश्यविश्राणयिता फलं स श्रेयोहसोस्तस्य ततोऽनुरूपम्।
मसूरगोधूमयवादिधान्यबीजस्य सस्यात्करमुर्वरेव॥
नाबोऽम्बुधेः कूलमिवानुकूलवातेन भिस्तिं गमिता वनेन।
मोक्षयन्ति मोग्याद्भुतमोगमंगीतरंगिता केम्पि केऽपि ततः सुखानि॥
श्यैः शकुन्ता इव पीडयमानाः कुम्भाः कुलालैरिव पच्यमानाः
तद्गोप्सुभिर्दौयकिमेनसान्ये प्राप्स्यन्ति दुःखान्यपि तेन नीताः॥

कुरानवाक्यं किमिदं यथार्थं महात्मनां वाक्यमिवास्ति सुरे।
इव प्रसूने गगनस्य तस्मिन्नुताम्युदेति व्यभिचारिमावः॥

(हीर सौ० 13/139-143)

63-

निरंजनः कम्बुरिव व्यपास्तनिः शेषदोषः पुनरर्थमेव।
ज्योतिर्मयो वह्निरिवास्तमूर्तिमीनांकवधः परमेशितास्ते॥
भवभ्रमी भंगि भरो भवीव किं रूपधाधाय सभांगमी सः।
दोषता पुनर्दायकिमिस्तिगत्योजनस्य कं हेतुमिह प्रतीत्य॥
सुखासुखानि प्रमविष्णु दातुं पचेलिम् प्राक्तनमेवकर्म।
तस्यैव तत्कारणतास्तुमंजागलस्तेनेनेव किमत्र तेन॥

(हीर सौ० 13/145-147)

64-

बभाण भूयः प्रभुरेतमेतत्सृष्टा जगत्पूर्वमिदं विधत्ते।
तत्केतुवत्सहरते स पश्चात् ततोऽस्ति तस्याप्यसमश्रमोऽसौ॥
कर्ता च हर्ता निजकर्मजन्य वैचित्र्यविश्वस्य न कश्चिदस्ति।
वन्ध्यात्मजन्मेव तदस्तिभावो सन्नेवचित्ते प्रतिमासते तत्॥

(हीर सौ० 13/149-150)

65-

विश्वत्रयीमीदृशितुमुत्सुकेन त्रैलोक्यमन्त्रेण त्रैलोक्यमाजेव शिवांगजेन।
शक्तित्रिकेणेव वपुष्मता वानुगम्यमानस्तुनजत्रिकेन॥
विभाव्य विस्मैरविलोचनाम्पौरुहेण तं साहिजलालदीनः।
ज्ञानेन शक्रः कतिचित्पदानि ज्ञातांगजन्मानमिवाम्यगच्छन्॥

(हीर सौ० 13/156-157)

66-

शेखुजी इत्येकः पाटी अपरश्चय दानियार इति।
तिष्ठन्ति साहिजाता अभी कुमार इव द्युसदाम्॥

(सौ० 13/224)

See for details Abul Fazl, Ain-i-Akbari, English translation by H.Blochmann, vol.I, p.321.

67 -

अथाधिरूहयोर्ध्वरां सकिंचनात्मना न्यगादीत् पृथ्वीपूरंदरः।
दुलीचकाख्यास्तरणं व्रतीश्वराः पुनन्तु मूपीठमिवक्रमाम्भुजैः॥
गुरुजंगादेति कदापि कीटिका मवेदकोऽस्मिन्न पदं दधे ततः।
नृपोऽभ्याधादत्र न कश्चनासुमान् भवेत्सुराणामिव मन्दिरे पुनः॥
गुरुजंगावाचरणं तथाप्यदः पदं निमात्यैव ददे परत्र नो।
यतः स्वकीयाचरणं मुमुक्षुणा प्रयत्नतो रक्ष्यममत्यैरत्नवत्॥
ततः स यावत्कुरुते तदुच्चकैर्बभूव तावत्प्रकटैव कीटिका।
व्रतिप्रभोरप्रतिमां कृपालुतां पुरः क्षितीन्दोर्गदितुं किमात्मना॥
ततः क्षितां स्वस्य यथैकमूपतां गुरोस्तथाद्वैतदयाधिनाथताम्
अवेत्यचित्तेऽतिचमत्कृतिं वहन्मुहुर्मुहुस्तं प्रशंसं भूमिमान्॥

(हीर सौ० 14/6-10)

68 -

अगण्यपुण्यादिव पक्त्रिमान्निजात्तथापिवाक्याद्यतिजम्बविद्विषाम्
समुद्धता दुःखमहान्धकूपतो यदृच्छ्यामी विचरन्तु बन्दिनः॥

(हीर सौ० 14/178)

69 -

For the order of non-killing of animals, see Badaoni, Muntakhabul Jawarikh, Eng.Trans. by W.H.Lowe, p.331;

69 -

प्रारभ्यमेचकनभोदशमीं शमीश यावन्नमस्य बहुलेतर षष्ठिका स्यात्।
तावच्चरन्तु सुखमंगिगणास्त्रिलोकी जीवातुनेव भवतां वचसेत्युदित्वा॥
स्वाह्वाम्भितं कजसुहृन्मितवासराणाम् बिभ्रद्विचित्ररुचिकांचनचारिमाणाम्।
अम्भोनेभोवनतनूमदमारिसत्कं प्रादायि तेन गुरवे फुरमानषट्कम्॥

(हीर सौ० 14/191-92)

- 70- व्यक्ति यथा प्रथममाप्यत गुर्जराणां सौराष्ट्रमण्डलफतेपुरदिल्लिकानाम्।
द्वितीयकं सदजमेरुकृते तृतीयं तुय पुनर्निखिलमालवमण्डलस्य॥
(हीर सौ० 14/193)

See V.A.Smith, Akbar the Great Mogul, p.119.

- 71- See for detail M.S.Commissariat,
A History of Gujarat, vol.II, pp.231-32.

- 72- Malcolm, Memoirs of central India and Malwa,
vol.II, L.C.135 and 136 (footnote)

- 73- प्रागमे प्राभृतवत् किमेषां कार्यं मया चिन्तयतेति चित्ते।
प्रवर्तितासौ नवरौजधामारिः क्षिता खेन कौतुकेन॥
(हीर सौ० 14/202)

- 74- आघाटनगरजाणिशक्रेणैव तपा इति।
द्वादशाब्दाचाम्लकतुर्जगच्चन्द्रव्रती शितुः॥
यथा दफरखानेन स्तम्भतीर्थे प्रमोदतः।
मुनिसुन्दरसूरीन्दोर्वादिगोकुलसंकटः॥
गुणश्रेणीमणीसिन्धोः श्रीहीरविजयप्रभोः।
जगद्गुरुरिदं तेनबिरुदं प्रददे तदा॥

(हीर सौ० 14/203-205)

"The Suri who was granted the title of Jagadguru, or
World Teacher, returned in 1584 to Gujarat by way of
Agra and Allahabad."

-V.A.Smith, Akbar the Great Mogul, p.119.

- 75- नीत्वास्तोकान्बन्दीलोकान्श्रीमत्सूरेः पादोपान्ते।
प्रोज्झां चक्रे दाणेणिशक्रो देहीवां हो व्यूहान्स्तीर्थै।
(हीर सौ० 14/206)
- 76- प्रावर्तयत् पुनर्मुक्तो मास्वानमारिमंगिनाम्।
मूर्ध्निभिषिक्तवन्निजामाज्ञामशेषमण्डले।।
(हीर सौ० 14/212)
- 77- श्रीमद्गुर्जरराजवीरधवलाधीशः समुत्कण्ठितः
स्वेनश्रीकरणाभिधानपदवीं श्री वस्तुपालं यथा।
सूरिदाणेणिमहेन्द्र हीर विजयस्तस्मिन्महेऽस्याग्रहे-
णापाध्यायपदं निनाय विबुधं शान्त्यादिचन्द्राभिधम्।।
(हीर सौ० 14/247)
- 78- दुर्जनमल्लो दुर्जनमल्ल इव गुणैर्महीपतेमान्यः।
समहं प्रत्यष्टापयदहं प्रतिमा मुनीन्द्रेण।।
(हीर सौ० 14/248)
- 79- मुक्त्वामात्यमिवावनीशसविधे शान्त्यादिचन्द्राभिधो-
पाध्यायं प्रबिधाय तत्र विषये वर्षाश्चतस्रः स्वयम्।
श्रीकम्पातनयव्रतीन्द्रविलसत्संघाग्रहाद्गुर्जराद्
गच्छन्नागपुरे स्म तिष्ठति चतुर्मासीं स नागेन्द्रवत्।।
तस्मिंजगन्मल्ल महीन्द्र मन्त्री मेहाजलोनामवणिङ्महेन्द्रः।
भक्तिं व्यधात् क्लृप्तमहोमुनीन्दोः पद्मावतीकान्त इवाहिकेतोः।।
तर्हि श्रीमज्जसलमेरुनामनगरादागत्य संघान्वितः
कोष्ठागारिक माण्डणोमुनिमणिं सौवर्णिकैर्मुदा।
सिद्धौ स्वर्णवत्प्रपूज्य तृणयल्लक्ष्मीं पुनस्तत्पुरे
नानादानविधौचितीं प्रकटयाचक्रे यथा विक्रमः।।
(हीर सौ० 14/255-57)

80 -

पीपाङ्गिनाम्नि स्वधुरे प्रभोर्मरुत्पुरोपमे नागपुरादुपेयुषः।

तालाह्वसाधुर्यधिताधिकोत्सवं तदा प्रदेशेतिव मुदान्तिमार्हतः॥

(हीर सौ० 14/260)

81 -

आरुह्यार्हुद भूधरंजिनपतीन्नत्वा पुनर्गुरान्

प्रस्थातुं स्पृहयन् महीपतिसुरत्राणेन मन्त्रीश्वरैः।

आगृह्यायममारिनिमित्तकरव्यामुक्तिपूर्वं समा-

हूतम् भूषितवांस्ततः शिवपुरीं वषाणिमे सूरिराट्॥

(हीर सौ० 14/268)

82 -

निःशेषोचितकर्मकर्मठधियं वाचैव वाचस्पतिं

मुक्त्वा तत्र च भानुचन्द्रविबुधाधीशं गुरुणां गिरा।

श्रीमद्वाचकचन्द्रगणिनेत्याख्यायि साहेःपुरः,

शिष्टिः स्याद्यदि वः प्रयामि तदहं नन्तुं गुरुनुत्सुकः॥

प्रह्लादेन ततो गुरुनृपति निजात्पाश्वत्सिजेजीयका-

मारीणां फुरमानढाकनकरः सन्देशवाचो वहन्॥

श्रीमत्सूरिसितांशु शासनकृपाकोशानिश श्रावण-

च्छेकः प्रैषि नृपेण वाचकवरः शान्त्यादिचन्द्राभिधः॥

हमाउं सुनोः फुरमानदानाधुदन्तमुल्लेकृपापयोधेः।

प्रीत्या समेत्याप्त इवात्र सोऽपि न्यवेदयत्सूरिपुरंदरस्य॥

श्रीमत्पयुषणादिना रविमिताः सर्वे रवेर्वासराः

सोफीयानदिना अपीददिवसा संक्रान्तिधराः पुनः।

मासः स्वीयजनेदिनाश्च मिहिरस्यान्येऽपि भूमीन्दुना

हिन्दुल्लेच्छ महीषु तेन विहिताः कारुण्यपण्यापणाः॥

तेन नवराजदिवसास्तनुजनु रजबमासदिवसाश्च।

विहिता अमारिसहिताः सलतास्तरवा धनेनेव॥

गुरुवचसा नृपदत्तासाधिक षण्मास्यमारिरमवदिति।

तत्तनुजैरपि दत्ताधिकवृद्धिं व्रततिवद् मेजे॥

(हीर सौ० 14/270-275)

Smith, Akbar The Great Moghul, p.167.

83- Abul Fazl, Ain-i-Akbari, Eng.translation by
H.Blochmann, vol.I, pp.209-10.

84- प्राचीनजैननरपतिवारक हव निष्करे विमलशैले।
विदधुविधिना यात्रां तत्र मनुष्याः परोलक्षाः॥
(हीर सौ० 14/284)

85- गुरोरुपादाय रहस्यविद्यां शिक्षां च साक्षात् किमुदकं सिद्धिम्।
कम्पांगजातव्रतिक्रवती कृष्णान्वल्लामुपुरं बभाज॥
(हीर सौ० 14/290)

86- सनेसुफ साहेः पाषादि शेखादि पाषाद्यजुषि स प्रभुः।
बजैषीद् वादिना वादे मुनिसुन्दरसूरिवत्॥
साहिः सवाहं विजयसेनसाधुविधोरिदम्।
विरुदं हीरसूरीन्दोजगद्गुरुरिवाददात्॥
वादिनांविजयोदन्तं श्रुत्वा तं मुमुदे गुरुः॥
तस्य विष्णोरिवाशेषद्विषामानकदुन्दुभिः॥
(हीर सौ० 14/293-95)

87- तस्मिन्नेव निःसम्बन्धे निशावसानसमये दिव्यश्रियंसंश्रयम्
साहिश्रीमदकबूबरावनिपतेः श्रीहीरसूरीश्वरेः।
प्राग्वाग्बद्ध इवाम्युपेत्य सविधे प्राचीनरूपांचितो।
मित्रस्यैव निजं द्युलोकगमनं प्राक्स्नेहतः प्रोचिवान्॥
(हीर सौ० 17/ 186)

- "In 1596 Hiravijaya Suri starved himself to death in the approved Jain fashion,"
-V.A.Smith, Akbar the Great Mogul, p.120.

88- Badauni, Muntakhabu-t-Tawarikh, Eng. translation by W.H.Lowe, P.331.

89- M.S.Commissariat, A History of Gujarat, vol.II, pp.234-35.

90- M.S.Commissariat, A History of Gujarat, vol.II, pp.234, 35;

Also see the thesis's pages 130-131 for the english translation of the Farman issued by the Emperor Akbar in favour of Hiravijaya Suri.

91- लिखितं मंगलपुरे संवत् 1646 वर्षे द्वितीय माद्रपदसित 11 दिने।
(जगद्गुरु काव्यम्)

92- अन्येषु भूवि सूरिहीरविजया गन्धारपुर्यां स्थिताः
कृत्वाऽवग्रहमब्धिमसनियतं साधु व्रज प्राजिताः।
दिल्लीशेन यथा श्रुताः कृतिनरेराकारिताः सत्कृता-
जीवामारण वर्तनैरिति तथा सर्वं मया प्रोच्यते॥
(जगद्गुरु काव्यम्, 40)

93- आसीत्तत्र हमाउनामनृपतिर्देत्यावतारोऽरिष्ट-
म्लेच्छानामधिपः प्रतापतपनश्चक्रीव युद्धे जयी।
यस्याश्वा इव राक्षसा गिरिशिरः स्फालाः प्रलम्बानना-
स्त्रांसं हस्तिबरानपीव महिषान्नित्यं नयन्ति क्षणात्॥
(जगद्गुरु काव्यम्, 43)

अन्येषुः स सुतेऽष्ट वर्षवयसिस्पष्टोदयेऽकबरा-
मिख्ये राज्यभरं निवेश्य चलितः कर्तुं महीमात्मसात्।
अव्ययन्तां प्रलयाब्धिसैन्यकलितस्तावत्समेतः पुरे
दिल्ली नाम्नि मटालिदुघटतटे कोटीश्वराम्याश्रिते॥

(जगद्गुरु० 44)

/21

94-

तत्रामून्नवलदावाजिसुमटः सूरः प्रतिष्ठान्ना
मत्तेभाद्विवतुः सहस्र गुणानः कोट्युग्र पत्तीश्वरः।
युद्धे येन च राष्ट्रकूटकुलभूः श्रीमल्लदेवो जितः
श्रीमद् योधपुरेश्वरो मरुपतिर्दुर्वारवीरावृतः॥
तस्मै सूरनरेश्वराय निपुण दूतं तदा प्राहिणो-
च्छ्रीमन्मुद्गलनायकः परिसरे स्थित्वा सुनीतिं वहन्।
दूतोऽप्याऽऽख्यदिदं हस्तानुपतेः पादप्रणामं कुरु
श्री दिल्लीश! मवाहवाव सुतरां सज्जोऽथवेतो व्रज॥

(जगद्गुरु० 45-46)

Sikandar Sur referred to here, was a nephew
of Shershah Sur, who was claimant to Delhi's

throne. For details see Wolseley Haig,
The Cambridge History of India, vol.IV, p.70;

J.M.Shelat, Akbar, vol.I, p.49;

John Briggs, History of the Rise of the Mahomedan
Power in India, p.94;

V.A.Smith, Akbar the Great Mogul, p.21.

95-

श्राद्धीवाक्यमिदं निशम्य नृपतिस्तां पूजयित्वाधिकं
स्वस्थाने विसर्ज्य मन्त्रिणामथोचे स्थानसिंहाभिधम्।
कस्मिन्नस्ति पुरे स हीरविजयाचार्यः सुसाधूत्तमः
संप्रत्यप्यधिको यदीय महिमाऽऽचारश्च पूर्वं श्रुतः॥
मन्त्र्याख्यन् नृप! नास्ति तस्य वसतिर्ह्येकत्रदेशे पुरे
सर्वत्र द्विसहस्रसंयमिगुरोः पादप्रणामादनम्।
वर्षा मासचतुष्टयस्थिति मसावेकत्रकुर्वन् क्रमात्
संप्रत्युत्तमधामिकेऽस्ति नगरे गन्धारके बन्दिरे।

श्रुत्वेत्याह महीपतिर्मम महामृत्यान् सलेशानितः
 पार्श्वे तस्य गुरोरिहोत्तमगुरोराकारणायोधतान्।
 शीघ्रं प्रेषय तं च शिष्य कलितं ह्यत्रानयेत्युत्तमा-
 माज्ञां प्राप्य महीपतेः स सचिवः सर्वं तथा निर्ममे॥

(जगद्गुरु, 132-134)

96-

ईष्यशुद्धिवरा विहारपटवः श्रीसूरयोऽभ्यागताः
 दीपेऽहम्मदवादनामनगरे भूभूषणेऽहंद् गृहैः।
 आद्धास्तत्र निवासिनो घनतरं चक्रुः प्रवेशोत्सवं
 कान्तारेऽपि सतां महोत्सवमवश्चेत्तन्न किं सत्पुरे?
 खानस्तत्र च साहिबाख्यनृपतिः श्रीपातिसाऽकब्बरा-
 देशस्थः स्वसमांगणे गुरुवारानाकाये चक्रेऽर्चनाम्।
 अग्रे ढाँकितवांश्च रत्नकनकस्थालंविशालं न त-
 न्निर्गन्थावलिनायकैर्गुरुवरैः स्पृष्टं करेणाप्यहो॥
 एते निःस्पृहं पुंगवा यतिवराः श्रीमत् खुदारूपिणो
 दृश्यन्तेऽत्र न चेदृशाः जितिले दृष्टाविशिष्टाः क्वचित्।
 एवं तेन तदीय मुद्गलभटैः सम्यक् स्तवं प्रापिता-
 वाधाहम्बर पूर्वकं निजगृहात् साध्वाश्रमे प्रेषिताः॥

(जगद्गुरु, 137-139) ;

Sahib Khan mentioned here is the same Governor
 of Ahmedabad who has been referred to previously
 at page No. 181.

97 -

मूपं कौलिकचक्रमादृतमहाधर्मं विधायोधता-
 श्चेलुस्तन्नगरात् सुहीरविजयाचायां विहारक्रमात्।
 सीरोह्यां जिनचैत्यसन्ततिजितस्वनधिपुर्यां गताः
 पुर्यां भावुकलोकं नेत्र युगलानन्द प्रदास्याम्बुजाः॥
 तत्र श्रीसुलताननाम नृपतिः श्रुत्वा तदीयागमं
 पुर्यां घोषणमित्यकारयदहो हट्टे गृहे मण्डनम्।
 स्वे स्वे यो न करिष्यति प्रणयतः श्रीमद्गुरोरागमे
 दण्डयो मे भविता स सर्वविभवध्वंसस्तु तस्यागतः॥

(जगद् गुरु, 150-151)

98 -

सांगानेरपुरागमं यतिपतेः सुश्रुत्वा दिव्यपतिः
 श्रीफत्तेपुर सर्ववर्णनिकरं चाम्यागमे प्राहिणोत्।
 श्राद्धास्तत्र सुखासनोत्तमगजाध्यारूढपुत्रांगना-
 युक्तस्तच्चरणारविन्दनतये तावत्ततोऽभ्यागताः॥

(जगद्गुरु, 160)

99 -

स्वाकोद्धारि समागतान् यतिपतीन् दृष्ट्वा नृपोऽकब्बरः
 पुत्रैः सर्वैः सममेव सम्प्रमवशादुत्थाय सिंहासनात्।
 बभ्यागत्य ननाम तेन विधिना येनैष विज्ञेस्तदा
 श्राद्धः प्राची भवे बभूव मनसीत्याशंकितं ताकिः॥

(जगद्गुरु, 167)

100 -

तेषां भूमिपतिः पुरः स्थित इति स्पष्टं जगं शुद्धी-
 क्ष्मं मुक्तिकरं वदन्तु ममभोः निर्दम्भ वाक्यमुदा।
 यादृग् वांगमयसन्ततां त्रिजगतीनाथेन सन्दर्शितो-
 यादृक् सम्प्रति साधुभिश्च गृहिभिर्जनैरनुष्ठीयते॥

(जगद्गुरु, 173)

101-

तुष्टोऽहं भवता विचारचतुराचारं पुनस्तार्किक-
श्रेणिश्लाघ्यविचक्षणत्वमसमं दृष्ट्वा गुणावर्जितः।
मो श्री सूरिवराः। तदिष्टमनघं मत्तां घ्रुवं मार्गयन्
तूक्तं यद्भवदागमे नृपहरि श्री चक्रिभिः साधितम्॥

(जगद्गुरु, 181)

102-

मत्स्याद्यंगिणावधं गलितावाग्रहं समुद्दिश्य स
श्रीमद्दहावरनामकोग्रसरसि श्रीपातिसाऽकब्बरः।
मृत्यैरुत्पटहं पुरे खिलजनज्ञानाय चाऽवादयत्
तत्रैतद् विधि लोप कग्रहकृते कृन्नं चरानादिशत्।

(जगद्गुरु, 185)

प्रत्यब्दं नृपतिः समागतमहापर्वण्यमारिक्रमः
कार्यो मद्विषयेष्विति स्वलिखितं दत्ते स्म संवायसः।
यावद् द्वादशवासिरानथ महापर्वणिमे तादृशं
तत्सर्वत्र तदर्थमेति सवरं तत्साधकं वर्तते॥

(जगद्गुरु, 186)

103-

शुद्धाः सर्वपरीक्षाणि गुरुवरा ज्ञात्वेति पृथ्वीपतिः
सभ्यानां पुरतः स्वपक्षिदि गुणास्तेषां स्वधीशोधितान्।
उक्त्वा सर्वयतीशहीरविजयाख्यानामदाद् भक्तिः
स्वैवांक्यैर्विरुद्धं जगद्गुरुरिति स्पष्टं महः पूर्वकम्॥

(जगद्गुरु, 197)

104-

देशः पेशललक्ष्मीकः क्लेशलेशविवर्जितः।
श्रीपुरासान इत्याख्यः प्रख्यातो विषयान्तरे।
परिपाकगलद्वन्तः खड्गरीफलसंचयः।
सन्ति दुस्संचरा यत्र नगरोपान्तमूमयः॥

(कृपारसकोष, 8-9)

- 105- अस्ति त्रस्त समस्तारिस्तत्र शास्ता प्रशस्तहृत्।
अकबुरं यशो बिभ्रद् बबरो मुद्गलाधिपः॥
(कृपारसकोष, 18)

~~For details see R.C.Majumdar, The Mughal Empire, p.40;~~
Ishwari Prasad, The Mughal Empire, pp.130-143.

- 106- नामतस्मिजनिष्ट हमाऊ तत्सुतानरमणिः सच यस्मिन्।
रत्नकुचि विधृते शुशुभेऽम्बा शुक्ति केव धृत मौक्तिकरत्नो॥
(कृपारसकोष, 21)
- 107- शुभेऽहनि स्थामवतां ग्रहाणां बलैर्बलिष्ठः प्रकटप्रभावः।
मातापितृम्यामयमीरितोऽमूत् श्री साहिजातोऽकबरेति नाम्ना॥
(कृपारसकोष, 43)

- 108- यज्जीजिष्वाकरनिवारणमेषचक्रे
या चैत्यमुक्तिरपि दुर्दममुद्गलेभ्यः॥
यद्बन्दिबन्धनमपाकुरुते कृपांगो
यत्सत्कारोत्यवमराजगणो यतीन्द्रान्॥
यज्जन्तुजातममयं प्रतिमासषट्कं
यज्ज्वाजनिष्ट विमयः सुरमीसमूह सुरमीसमूहः।
इत्यादिशासनसमुन्नतिकारणेषु
ग्रन्थोऽयमेव भवति स्म परं निमित्तम्॥
(कृपारसकोष, 126-127)

R.C.Majumdar, The Mughal Empire, ~~pp.133-140.~~
pp.133-140.

109- Abul Fazi, Akbarnama, English translation by Elliot & Dowson, The History of India, vol.VI, pp. 29-30.

110- Badaoni, Muntakhabu-t-Tawarikh, English translation by W.H.Lowe, p.268 and p.331.

111- इति श्रीबृहत् सरतरगच्छीय श्रीबिनराजसूरि सन्तानीय पाठक श्रीज्ञानविमल शिष्य श्रीवल्लभापाध्याय विरचिते श्रीमत्तपागच्छाधिराज पातिसाहि श्री अकब्र प्रदत्त जगद्गुरु विरुद् धारक मट्टारक श्री हीरविजयसूरीश्वर पट्टालंकारपातिसाहि श्री अकब्र सभासंलब्ध दुर्वादिजयवाद मट्टारक श्रीविजयसेन सूरीश्वर पट्टपूर्वाचलसहस्रकानुकारि पातिसाहि श्री यहांगीर प्रदत्त महातपाविरुद्धधारि मट्टारक श्री विजयदेवसूरीश्वर गुणवर्णन प्रबन्धे श्रीमद् विजयदेवमाहात्म्य नाम्नि महाकाव्ये श्रीविजयदेवसूरि गुरुवर्णन परीक्षाणां नाम तृतीयः सर्गः ॥३॥

(विजयदेव माहात्म्यम्, तृतीय सर्गान्त)

112- कालेऽस्मिन्नीदृशः कः स्यादिति चित्ते चमत्कृतः।
तदेत्यचिन्तयच्चित्ते पातिसाहिरकब्रः॥
तमाकार्यनिरीक्षेय परीक्षेय च तद्गुणान्।
पृच्छेयं च वृषः कीदृक् ततो वन्देय मत्तितः॥
सोऽभ्यपृच्छत्तदा चैवं प्रधानपुरुषान् प्रति।
विचरत्यधुना कुत्र क्व च तिष्ठति तद्वद॥
ते प्राहुस्तद्वचः प्रीता इति प्राञ्जल्यस्तदा।
गन्धारबन्दिरे स्वामिन्, सूरिवसति सम्प्रति॥
आकण्ठ्येत्युभयाकर्णि जातरोमांचितांगरुक्।
कदागच्छेत्कदा तं च देयोत्सुक्यतस्त्विति॥
फुरमानं तदाहूत्य लेख्यामि तदाद्भुतम्।

स्वीयनामांकितं सत्यमिति चित्ते व्यचिन्तयत्॥
लेखयित्वा तदा दिव्यं सकाशात् स्वनियोगिनः॥
फुरमानं घनामानबहुमानमनोहितम्॥
आज्ञाविधायिनो विज्ञानं स प्रेष्यान् प्रेषयत्तराम्॥
तेषां पाणो च दत्त्वाशु प्रति गन्धारबन्धिरम्॥
ततश्च तत्र ते गत्वा नत्वा तं भ्रमरायितम्॥
विदधुस्तत्कराम्भोजे फुरमानं मनोहरम्॥
ततःप्रीतमनाः सूरिः फुरमानमवाचयत्॥
गन्धारबन्धिर श्रीमत्सर्वं संघं समदाकम्॥
तदा संघो हृदानन्दत् श्रुत्वा तल्लिखितं वचः॥
प्रेष्येभ्यश्च ददौ द्रव्यं वांछितं जीवितोचितम्॥
बोधयिषया तस्य संघमापृच्छ सऽचलत्॥
साधुभिः सह सच्छूरैर्मपवद्दिग्गिगीषया॥

(विजय देव माहात्म्यम्, 3/25-36)

113-

विहरन् स क्रमेणैव जिनवत्समवासरत्॥
आगरानगराम्यपणे फत्तेपुरपुरे बहिः॥

(विजय 03/38)

114-

पातिसाहिं तदैवैव अबलफजलोऽवदत्॥
पातिसाहिप्रधानानां शिरस्सु सुशिरोमणिः॥
य आहूतस्त्वया सूरि, स साम्प्रतमिहागतः॥
पातिसाहिरिति श्रुत्वा, ब्रवीति स्मेति तं मुदा॥
अन्तरानयतं त्वं प्राक् यथाबन्देय मक्तिः॥
सिद्ध्येच्च सर्वथा संघो मदीयोऽयं मनोरथः॥

अबलेफजलारव्योऽपि सूरिमाहूय सादरम्।
पातिसाहेः सकाशे प्राक् तदादेशात्समानयत्॥
तदोपाध्याय शार्दूल विमलहर्षमुख्यः॥
साधुभिः सहितः सूरिः पातिसाहिं मुदामिलत्॥
आस्थानमण्डपेस्वीयेऽभ्युपवेश्य च तं गुरुम्।
प्रणम्य प्राजलीभूय सोऽभ्यपृच्छदिति स्फुटम्॥

कीदृशं गौरवं 1 धर्मं 2 स्वरूपं पारमेश्वरम् 3।
कथं चास्मादृशैः पुंभिः प्राप्यते परमेश्वरः॥

(विजय 03/41-46, 3/48)

115-

सद्गुरौ जिन कर्म च प्रीतचेतास्ततोऽथ सः।
इत्याह जगदाश्चकारणं श्रीगुरुं प्रति॥
ग्रामान्द्रुगान् गजानश्छान् द्रव्याणि प्रचुराणि च।
ददाम्यहं गृहाण त्वमिति चानुगृहाण भोः।
गुरुराह ततो मूष, त्यक्त्वैतान् सत आलये।
मिक्षो वस्तुचितं युक्तो नैतेषां संग्रहो मम॥

(विजय 03/74-76)

116-

साधिकप्रहरं यावत्तत्रैकत्रोपविश्य च।
गोष्ठीं धर्मस्य ताकृत्वा मिथस्तुतुषतुस्तराम्॥
श्रीसाहिसमनुज्ञातस्ततः सूरिः समाययो।
उपाश्रेये सहानेकालोकेराहम्बरोत्सवैः॥

(विजय, 3/83-84)

117-

ततः पुनरपि श्रीमत् फत्तेपुरपुरे वरे।
समागत्यामीलत्प्रीत्या साहिना सह सद्गुरुः।
तस्मिन्नवसरे यावदेकप्रहरमादरात्।
धर्मवातां विधायैवं श्रीसाहिस्तममावत॥

यन्मदीयं प्रदत्तं गृह्णासि किमपि प्रमो।
 मच्छकाशाच्च तेन त्वमुचितं प्रार्थयाधुना॥
 सुकृतार्थः कृतार्थश्च भवानिव भवानि व।
 सर्वथा न वृथा सूरि यतस्वात्र यथा तथा॥
 ततः सूरिश्चरश्चित्ते विचिन्त्यैव तमब्रवीत्।
 सर्वविश्वम्पराधीश शिरश्चूडामणीयितम्॥
 विश्वम्परायां सर्वेषु तव देशेषु सर्वदा।
 श्रीमत् पयुषणापवांष्टाह्विकायां महीपते॥
 प्रवर्तनमपारेश्च बन्दिलोकस्य मोचनम्।
 विधेहीति ततः साहिरिति चित्ते चमत्कृतः॥
 (विजय, ३/१३-१४, ३/१६-१००)

118-

श्रीसाहिराह चत्वारो दिवसा बधिका मम।
 उपरिष्ठात्तद्वदुक्तस्य भवन्तु सुकृतश्रिये॥
 हृद्यं सद्य इति प्रौढ साहिरुत्साहपूरितः।
 द्वादशदिवसामारि-फुरश्चानानि षट् तदा॥
 कांचनरचनायुंजि स्वीयनामांकितानि च।
 त्वरितं लेखयित्वैव प्रददौ सद्गुरोः करे॥
 स्वीयसाधित देशेषु सर्वेषु वसुधांतले।
 श्रावणवदिपदास्य प्रारभ्य दशमीदिनात्॥
 मासि माद्रपदे शुक्लषष्ठीं यावन्न कश्चन।
 जीवव्यापादनं कुर्यादिति तेषु व्यलेखयत्॥
 एषां व्यक्तिं पुनश्चैवं शृण्वन्तु श्रावका इमाम्॥
 पूर्वं गुर्जरदेशस्य, द्वितीयं मालवस्य हि॥
 तृतीयं मज्जेरस्थ, फुरमानं मनोहरम्।
 दिल्लीफत्तेपुराख्यस्य, देशस्य तु चतुर्थम्॥

लाहोरमुलतानाख्यदेशस्य खलु पंचमम्।
 एतानि पंचदेशेषु, पंचसु प्रेषणाय हि॥
 देशपंचकसम्बन्धि षष्ठं श्रेष्ठावलोकनम्।
 सकाशे सूरिराजस्य रक्षाणाय चिराय हि॥
 (विजय, 3/102-110)

119- एवं चानेकशः श्रीमत् साहेमिलनतो गुरुः।
 चेत्योपाश्रय रक्षायै फुरमानान्यकारयत्॥
 (विजय, 3/116)

120- तथा तत् पालायामास शाहिः श्रीमदकब्रः।
 नीत्या यथैव नास्मापत्तौ कोशल्यं जनोऽखिलः॥
 (मानुचन्द्रगणिचरितम्, 3 1/39)

121- न सा कला न तद्ज्ञानं न तद् धैर्यं न तद्बलम्।
 शाहिना युवराजेन यत्र नैवोद्यमः कृतः॥
 (मानु 1/56)

122- शेषुजी-पाहडी-दानशाहाख्याः सत्त्वशालिनः।
 त्रयस्त्रिभुवनख्याताः सूनवस्तस्य जज्ञिरे॥
 (मानु 1/61)

See for details Abul Fazi, the Ain-i-Akbari,
 English translation by H. Blochmann, p. 321;

V.A. Smith, Akbar the Great Mogul, p. 73.

123- अबलात्फजलः शेखः समभूत् तस्यधीसखः।
 निःशेषवांगमयाम्मोघेः पारदृश्व विदांवरः॥
 (मानु 1/67)

124-

अन्येषु पृथिवीपालो मध्यमण्डपमध्यगः।
 पप्रच्छ गूजरायातान् सामान्तानिति सादरम्॥
 तपस्वी निःस्पृहो दान्तः सौम्यमूर्त्तिर्जितेन्द्रियः।
 युष्मामिः साम्प्रतं तत्र कोऽपि दृष्टः श्रुतोऽथवा॥
 तन्निश्चयं ततः प्राचुः सामन्तास्ते प्रमोदः पुरः।
 एतादृक् श्रूयते तत्र हीरसूरिर्न चापरः॥

(मानु, १/७८-८०)

125-

विमान्ति यच्छिरोदेशे पलितालकपंतयः।
 राहुमीत्येव शरणागता इव शशित्विषः॥

(मानु० १/९०)

126-

स्फुरमानं ततः प्रेषीत्तेषामाहूतिहेतवे।
 श्रीमत्साहिबखानस्य गूजरदेशस्य शाहिराट्॥

(मानु० १/९६)

127-

श्राद्धान् वृद्धानथापृच्छ्य राजद्रुगनिवासिनः।
 गुरुनाजूहवत्सोऽपि ततो गन्धारबन्दिरात्॥
 आकर्ण्यकारणं शाहेः प्रतस्थे श्रीगुरुस्ततः।
 जांघिकैः शकुनैः सानुकूलैः सूचितवैभवः॥
 क्रमादहम्मदावादपुरे सूरि समीयिवान्।
 ममानोरधिवर्णिन्याः प्रतीरे सुप्रतीकवत्॥

(मानु० १/९८-१००)

128-

प्रातस्तत्रत्यसंधेन साक्षमुन्नतिपूर्वकम्।
 समं साहिबखानेन सुहृद्गोष्ठीं व्यधाद्गुरुः॥
 भृशमभ्यर्थ्यमानोऽपि तेन यानादिवस्तुभिः।
 तदीयं नाग्रहीत् किञ्चित् निःस्पृहा मुनयो यतः॥

(मानु, १/१०३, १०४)

129-

श्राद्धगैः प्रतिग्रामकृतप्रावेशिकोत्सवः।
 श्रीहीरिः पावनीचक्रे क्रमात् फल्तेपुरं पुरम्॥
 अनेकवाद्यनिर्घोषबधिरीकृतदिगमुखः॥
 श्रीसंघः स्थानसिंहाद्यः सर्वैः संमुखमीयिवान्॥

(मानु, 1/106-107)

130-

तस्मिन्नेव दिने प्रीतिपूर्वकं शाहिनासम्।
 पूर्वोक्तसचिव द्वारा मलितास्ते महोजसः॥

(मानु, 1/111)

131-

धर्मं प्रपञ्चमुत्तमं स्वागतप्रश्नपूर्वकम्।
 सर्वात्कृष्टतमं ते च दयामूलं तमप्यधुः॥
 अत्यन्तमृगयासक्तमनसोऽपि महीपतेः।
 तदाकर्ण्यमिवत्तस्य कृपया कोमलमनः॥

(मानु, 1/113-114)

R.C.Majumdar, ^{The} Mughal Empire, ~~Vol. VII~~, p.137.

132-

पुनः प्रोचे पुरस्तस्य भूजानिभूमतावरः॥
 यदिष्टं भवतामस्मद् गृह्यतांनुगृह्य नः॥
 प्रभुः पर्युषणापर्वदिनमाय्यष्टौ विशिष्टधीः।
 अहिंसा सर्वजन्तूनां यथाचे भूमरुत्त्वतः॥

(मानु 1/121-22)

ततः प्रशान्तमूर्त्तिरुत्तम-निःस्पृहत्वादिर्जितः।
 तान्यहानि ददां तस्मैचतुरम्यधिकानि सः॥

(मानु, 1/123)

133-

वर्षाश्चतस्त्रस्तेद्देशे प्रविधाय प्रतस्थिरे।
शान्तिचन्द्रमुपाध्यायं तत्र मुक्त्वाऽथ सूरयः॥
बोधयन्तः प्रतिग्रामं भव्यलोकांश्च भूरिशः।
गूजरं पावनीचक्रः क्रमात् श्री हीरसूरयः॥

(मानु, 1/125-126)

प्रतापाक्रान्तदिक्कक्रो भूशक्रः शक्रविक्रमः।
अगात् तद्गमनादवाक् शाहिलाम्पुरं पुनः॥

(मानु 1/127)

134-

विस्वयोत्पादकैः पथैरपि सद्यो विनिर्मितैः।
यः सुधीः पण्डितमन्यैर्विवादं वादिभिव्यधात्॥
मानुचन्द्राभिधस्तस्य शिष्यः सौभाग्यमाग्यमूः।
अमूदन्तिषदां मुख्यः स्वनयिः स्वर्णिणामिव॥ (मानु 2/21-22)

135-

प्रीतिवापी ययः पूराप्लवनः पुलकाकिताः।
ददुः प्राज्ञापदं तस्य श्री हीरगुरवः स्वयम्॥

(मानु, 2/26)

136-

द्विषांभानुरिवासह्यः सतां सौम्यस्तु चन्द्रवत्।
इति सान्वर्थनामानं मानुचन्द्राभिधं बुधम्॥
शासनोन्नतिरेतस्माद् भाविनीति विभाव्य तम्।
प्रेषीदकब्रह्मपसन्निधौ हीरसूरिराट्॥
प्रमाणिकृत्य तद्वाचं वाच्यमशिरामणिः।
अगाल्लामपुरं प्रीत्या माकन्दं कीरवत् क्रमात्॥

(मानु, 2/32-34)

137-

ततोऽहंच्छासनोन्नत्यं कुर्तुकामः क्रमेण सः।
श्रीशेखरीसखद्वाराऽमिल्दं मूजम्मविद्विषा॥

(मानु, 2/36)

138-

भूषयन्तु भवन्तो मे समां सोमाग्यशालिनः।
 प्रत्यहं त्रिदशावासप्रभोः सप्तर्षि मूरिव॥
 स्वयमेव समाहूय प्रोचे दौवारिकं नृपः।
 एते मत्पार्श्वमायान्तस्त्वया वार्या न जातुचित्॥
 (मानु, 2/54-55)

139-

अन्येषुः प्रश्नयाचकृस्तानाऽऽहूय सगौरवम्।
 स्वयं व्युत्पित्सवः शेखाः षड्दर्शनसमुच्चयम्॥
 तदुक्तं सविशेषं तत् श्रुत्वा श्रीशेखपुंगवः।
 प्रोचे श्रीमन्मुखोदेव शिवाणीयमिदं मया॥
 प्रारंभे तल्लिपिकर्तुं श्रीशेखैः प्रत्यहं ततः।
 तद्दिनादभवत्तेषां प्रीतिः स्फूर्तिमता मिथः॥
 (मानु, 2/58-60)

140-

प्रोचेशेखैस्ततः शान्तिचन्द्रानाहूय सत्वरम्।
 श्रीमतां चलनाज्ञाभूष मानुचन्द्रास्तु रजिताः॥
 ततः शेखैरनुज्ञाताः शान्तिचन्द्राः प्रतस्थिरे।
 क्रमेण गूर्जरं देशं प्रापुः प्रथितकीर्तयः॥
 (मानु, 2/64-65)

141-

नाम्नां सहस्रमन्येषु द्विजातिभ्यो विवस्वतः।
 भूभुजा मार्गितं भूयो न प्राप्तं तैश्च कुत्रचित्॥
 भाग्याभ्युदयतस्तेषां मिलितः कोऽपि धीधनः।
 तेन क्तं तदा तत्तैः श्रीशाहेः प्रामृतीकृतम्॥
 तद्वीक्ष्य संमदोद्रेकात् श्रीशाहिस्तानमाणत्।
 अध्येतव्यं मया कस्य सन्निधौ सन्निगद्यताम्॥
 (मानु, 2/67-69)

वशीकृतेन्द्रियग्रामो भूशायी ब्रह्ममृच्च यः।
 स एवात्राधिकारी स्यादित्युक्ते शाहिरब्रवीत्॥
 युक्ता भवन्त एवात्र भवन्तस्तादृशैर्गुणैः।
 पूज्यैरेव प्रतिप्रातः पाठनीयमिदं मम॥

(मानु, 2/70-71)

142-

नाम्नां सहस्रमध्येतुमद्युतस्तिग्मरोचिषः।
 विस्मृतान्यरसस्तत्र श्रीशाहिस्तानजूहवत्॥
 भक्तिप्रह्वमनाः सम्यग् रवेरभिमुखः स्थितः।
 अर्घ्यगीष्ट मुखात्तेषां मूर्ध्निर्वाजलिस्ततः॥

(मानु 2/106-107)

Note:- According to Badaoni's chronology,
 the Emperor's adoration of the sun was in operation
 as early as 1483 (H.991), for he says that, in this
 year, "A second order was given that the sun should
 worshipped four times a day, in the morning and
 evening and at noon and midnight. His Majesty had also
 one thousand and one sanskrit names of the sun
 collected, and read them daily, devoutly turning towards
 the sun."

Al Badaoni, Muntakhabu-t-Tawarikh, eng.translation
 by Lowe, vol.II, p.332;

Pringle Kennedy, History of the Great Mughals, p.300.

5
26

143- For the identification of Aziz Koka, see Abul Fazl, Ain-i-Akbari, Eng.Trans. by H.Blochmann, vol.I, pp.343-347.

144- For detailed information regarding the Mughal army's victory over the Jam, under the command of Mirza Aziz Koka, see Al Badaoni, Muntakhabu-t-Tawarikh, Eng.Trans. by Lowe, vol.II, p.385;
John Briggs, Rise of the Mahomedan Power in India, pp.162-163.

145- तदैवाजीजकोकानामिति विज्ञप्तिरागमत्।
आजी जामं विनिर्जित्य गृहीतस्तज्जनोऽसिलः॥
तन्निशम्योत्सद्वर्षप्रकर्षाकुलितः प्रभुः।
श्रीगुरुन् व्याजहारार्हं पूर्णपात्रं प्रगृह्यत्वाम्॥
लब्धलक्षः स तैः प्रोचे मुच्यतामनुगृह्य माम्।
प्रसन्नीभूत सौराष्ट्र राष्ट्र बन्दीकृतो जनः॥
(मानु, 2/114-116)

146- तस्मिन्नेव क्षणे तेषां बद्ध बन्दिविमुक्तिकृत्।
सौवमुद्रांकितं कृत्वा स्फुरमानं स दत्तवान्॥
(मसनु, 2/120)

147- This English translation of the Farman is given by Mohan Lal D.Desai, the editor of Sh.Siddichandra-Upadhyaya's Bhanuchandra ganicharita, from the Gujarati rendering as published in the Appendix

(Z) of Sūrisvara and Samrāt.
pp.78-79.

148-

इतो लक्ष्मपुरद्वगे नासीत्पूर्वं प्रतिश्रयः॥
इति व्यचिन्तयच्छित्ते ऽन्यदा ते तच्चिक्वीषिवः॥
प्लेच्छा मिथ्यादृशश्चान्ये ऽप्यस्मद् धर्मद्विषाणे यतः।
कफं कर्तुं शक्यो बिना शक्तिं ततो नात्र प्रतिश्रयः॥
अत्रार्थं कमु कर्तव्यमित्युपाये कृताशयाः।
ययुः श्रीमत्सुरत्राणाध्यायनाय चिरेण ते॥
महीन्द्रास्तांश्चिरायातान् गुह्यं न्यजीगदत्ततः।
चिरेणाद्यागतास्तत्र किं निदानं निगद्यताम्॥
विस्तीर्णं ऽपि पुरे दूरे स्थानं संकीर्णं मस्ति नः॥
तत्रापि तन्न चात्मीयं नानुकूलश्च तत्पतिः॥
तच्चिन्ता व्याकुलस्वान्ततयैवाद्य स्थितश्चिरम्।
तेषामित्युक्तमाकर्ण्य पूर्णप्रेमा ऽवदन्नृपः॥
सुधोज्ज्वलानि सौधानि रम्यहर्म्याणि चाश्रमाः।
सन्ति मे यद् भवद्योग्यं स्थानं तत् प्रतिगृह्यताम्॥
विभाव्येत्यात्मनीं तन्नायताग्रहणं यतः।
ततस्तैस्तत्कृते भूमिः प्रार्थिता भूमजः पुरः॥
तदा तां तद्वचो भूमानुरीकृत्य प्रदत्तवान्।
प्रारब्धश्च ततः संक्षेपेऽद्येदं प्रतिश्रयः॥

(मानु, 2/122-130)

149-

श्री शान्तिस्वामिनश्चैत्यं तन्मध्ये च विनिर्ममे।
तथैवाद्भासितं स्वर्णकलशैरुल्लसद्भजैः॥

(मानु, 2/135)

अन्यदामूलनदात्रे वृद्धसूनामहीभुजः।
 अभूत्तस्य कृपासिन्धोर्दुहिता दैवयोगतः॥
 तत् पितुः किञ्चिदादिष्टं कष्टं शिष्टजनस्ततः।
 आहूयश्री गुरून् प्रोचे श्रीशाहिः संसदि स्थितः॥
 विघ्नध्वंसकृते कश्चित् प्रतीकारोविधीयताम्।
 महीशस्तैरिति प्रोचे ततस्तद् विघ्नशान्तये॥
 अष्टोत्तरशतस्मात्र विधानाज्जिनमन्दिरं।
 विघ्नाःसर्वे विलीयन्ते तामसास्तरणे रिव॥
 जगद जगतीजानिः प्रसन्न वदनस्ततः।
 त्वय्यतां त्वय्यतामत्र विलम्बा नैव युज्यते॥
 द्रष्टुकामो भवत्स्मात्रविधिं युद्ध युष्मुदुपाश्रये।
 अहमप्यागमिष्यामि शेखुजी सहितः स्वयम्॥
 तत्कृत्यकरणादेशः श्रीशाहेः गुरुभिस्तदा।
 योग्योऽस्मिन्मिति विज्ञाय धानसिंहस्य दापितः॥

(मानु, 2/140-146)

151-

इतः खरतरश्राद्धमुख्यो मान्यश्च भूमुजाम्।
 तत्कृते कर्मचन्द्रोऽपि प्रेषितस्तत्र शाहिना॥

(मानु, 2/152)

152-

ततः स्नात्रजलं स्वर्णपात्रस्थं प्रीतिपूर्वकम्।
 निधाय नेत्रयोः पश्चात् प्रेषीवन्तः पुरे नृपः॥

(मानु, 2/162)

153-

अन्येषुः सर्वभूपश्रीहूतिदूतीभवन्मतिः।
 उपाध्यायपदं तेषांशेषः शाहेरदापयत्॥

(मानु, 2/179)

154-

वाकलय्य प्रमेयं तत् स्फुरन्मानान्तरस्थितम्।
प्रमाणीकृत्य सस्मेहं श्रीशाहेरनुशासनम्॥
वासं प्रतिष्ठितं प्रेष्य श्रीहीरगुरवः स्वयम्।
लेखद्वारा ततस्तेषामुपाध्यायपदं ददुः॥

(मानु, 2/185-86)

155-

अथो यथाजनिष्ट श्रीसिद्धाद्रेः कर्मोचनम्।
तथोच्यते यतो न स्यादायतो संशयो नृणाम्॥

(मानु, 3/1)

156-

इतः सप्तश्रयं द्वाः स्थ इति प्रण्यगदन्तृपम्।
कश्मीरादागतं कश्चिद् द्वारि तिष्ठति वारितः॥

(मानु, 3/7)

157-

तन्निशम्य स तच्चेता जज्ञे तद्वत् तद्वर्णनोत्सुकः।
विशिष्य कीसखैः शेषमुख्यैरुत्साहितः पुनः॥

(मानु, 3/20)

158-

अथ प्रस्थानिके लग्ने कृतप्रस्थान मंगलः।
चवाल दमापतिर्दिश्युत्तरस्यामुगुशासनः॥

(मानु, 3/21)

159-

प्रमुपदत्त सद्दूष्ये वसन्तः शेषसन्निधौ।
अत्याग्रहवशात् शाहेगुरवोऽपि प्रतस्थिरे॥

(मानु, 3/28)

160-

विमलाद्रिमहातीर्थमात्मसात्कर्तुमुद्यतः।
कृताः खरतरैस्तत्रोपायाः प्रच्छन्नवृत्तिभिः॥
ज्ञात्वा गुरुभिरप्येवं विज्ञप्तः शेषधीसखः।
अस्माकं पुण्डरीकाख्यं तीर्थमेते जिघृक्षावः॥ (मानु, 3/32-33)

अथातर्विकीर्तयवासां प्रतस्थे भूपतिस्ततः।

तथैवगुरवश्चेलुस्तस्थुस्तत्रैव ते पुनः॥

(मानु, 3/34)

161-

For the identification of this Samasdina (Shams-ud-din) who was the son of Mirza Aziz Koka, through whom he, governed the province of Gujarat,

see M.S.Commissariat, A History of Gujarat, vol. II, p.36;

Abul Fazl, Ain-i-Akabri, Eng. translation by H. Blochmann, p.499;

162-

आगतेऽकदिने प्रातस्तन्नामाध्यापनादनु।

विज्ञप्तिविषयी चकुरवस्तं विशांपतिम्॥

अस्ति शत्रुंजयस्तीर्थं देशे सौराष्ट्र नामनि।

तद्यात्रां कर्तुमनसः सन्ति श्रीहरिसूरयः॥

मागधेयस्तदध्यदैर्गृह्यते प्रतिमानुषम्।

प्रसद्य प्रीणनीयास्ते प्रमुभिस्तद्विमोचनात्॥

श्रीगुरुत्वं तदाकर्ण्य समस्दीनेति विश्रुतम्।

खानाजम सुतं जेष्ठं व्याजहारेति भूविभुः॥

श्रीगुरौ हीरसूरीन्द्रे तत्र यात्रार्थमागते।

श्रद्धावतां न केषांचिद्ग्राह्यं शुल्कमतः परम्॥

मदुक्तोदन्तसंयुक्तं पत्रं सैवपितुस्त्वया।

मानु चन्द्रमुनीन्द्राय लिपिकृत्य प्रदीयताम्॥

इत्युक्त्वा तं गतः शाहिः शुद्धान्तं सोऽपि तत्तद्विज्ञात्।

तल्लिखित्वा ददौ तेषां तैः पुनः प्रेष्य प्रेषितं गुरौ॥

(मानु, 3/36-42)

- 163- अथो खरतरैरीष्यमिरैस्तत्त्वान्तुमजामैः।
 विभुर्विज्ञापयाचक्रे दीनैर्दीनतरैः स्वरैः॥
 युष्मत्सैवैकचित्तानां नित्यमाशीर्विधायिनाम्।
 देव शत्रुजयस्तीर्थं दीयतामनुगृह्य नः॥
 कुत्रास्ति बत तत्तीर्थमित्यूचे यावता नृपः।
 श्रीशेखस्तावता कस्मादित्याख्यदसंमजसम्॥
 भूरिशुल्कागमात्तत्र मूयान् लाभोऽस्ति भूभुजाम्।
 तन्निशम्य विमृश्यान्तः किंचिदित्याह तं नृपः॥
 मुनीनानामात्मनीनां तत्र यात्रार्थमीयुषाम्।
 न ग्राह्यं शुल्कमित्युक्त्वा शाहिः शुद्धान्तमीयवान्॥
 तत्तीर्थमात्मसात्कर्तुं प्रत्यहं गुरवस्ततः॥
 प्रारेभिरे वरीवस्यां श्रीशेखस्य विशेषतः॥

(भानु, 3/43-48)

- 164- अथ तत्रास्ति कासारः पारावार इवापरः।
 जैनलंकामिधः कश्चित् पंचाशत्क्रोशविस्तृतः॥

(भानु, 3/49)

- 165- अन्यः सैन्यजनः सर्वः प्राचालीत्तत्तटाध्वना।
 एकेनैव दिवा शाहिजैनलंकामुपागमत्॥

(भानु, 3/51)

For the identification of Jain Lanka and visit

to it by Akbar, see Abul Fazl, Akbarnama, eng. trans. by H. Beveridge, vol. III, p. 1088;

Al-Badaoni, Muntakhab-ut-Tawarikh, eng. trans. W. H. Lowe, vol. II, p. 398.

166-

प्राढपैतुस्थिताः सूर्यनामाध्यापनतः परम्।
 लब्धललास्तदा तं ते संप्राप्यावसरं जगुः॥
 जनाः सर्वेऽपि युष्माभिरर्थिनोऽप्यर्थिनः कृताः।
 बह्वं चैकस्तथास्थां वन्नाप्तं किञ्चिदीहितम्॥

(मानु, 3/58, 59)

167-

तत्त्यक्तसावधयोगानां मैद्यमात्रोपजीविनाम्।
 नार्थः केनापि नः किन्तु शुल्कं तीर्थस्य मुच्यताम्॥
 द्रव्योपलब्धिर्महती तत्रेत्युक्तवति प्रभा।
 अवोचन् गुरवस्त्वेतत् सर्वशुल्कपुरः कियत्॥
 विहस्येषत्ततः श्रेष्ठोसखं शाहिरादिशत्।
 पत्रं कृत्वाप्येतामेषां तत्तीर्थंकरमुत्तिकृत्॥

(मानु, 3/63-65)

168-

केनाप्यकृतपूर्वं तन्महत् कार्यममूढतः।
 अतः श्रीहीरसूरीणां नाम्नेवालेख्यम् स्वयम्॥

(मानु, 3/67)

169-

तैः पुनस्तन्नुपादिष्टपुरुषैः प्रेषितगुरोः।
 आचन्द्रार्कं चिरस्थायिसर्वत्र स्वयं यज्ञः पुनः॥
 स्फुरन्मानाप्तसन्मानास्ततः श्रीहीरसूरयः।
 नैकदेशगतैः संवेस्तीर्थयात्रां प्रचक्रिरे॥
 सर्वेषामपि जनानां तत्र यात्रार्थमीयुषाम्।
 ततः प्रमृति सिद्धादां करमुक्तिः प्रवर्तते॥

(मानु, 3/69-71)

170-

अविच्छिन्नप्रयाणैश्च सर्वत्राज्ञां प्रवर्तयन्।
क्रमात् शाहिरलंके पुरं लामपुराभिषम्॥
(मानु, 3/75)

171-

अथान्येषुः समासीनः श्रीमान् शाहिः शुभाशयः।
श्राद्धं दुर्जनशल्याख्यं समाहूयेदमब्रवीत्॥
सर्वांगीणगुणाग्राम माग्यसोमाग्यशालिना।
श्रीहीरसूरिणा पट्टे स्वकीये स्थापितोऽस्ति॥
सोऽवादीदुग वैराग्य सेवधिविजितेन्द्रियः।
कामप्रदोऽपि निष्कामः सगुणोऽप्यगुणस्तथा॥
अश्रद्धोऽपि चसश्राद्धः सत्संगरोऽप्यसंगरः।
सूरिर्विजयसेनाख्यस्तत्पट्टे राजतेऽधुना॥
स्तत्तदुक्तमाकर्ण्य हर्षोलसितमानसः।
तदाहूतिकृते शाहिः स्फुरन्मानमलीलिखत्॥
(मानु, 4/1-5)

172-

इत्थं यथेष्टं ते लाममर्ज्जयन्तः पथिक्रमात्।
श्रीमल्लामपुरोपान्तं प्रापुः सूरिपुरन्दराः॥
सुरत्राणैरनुज्ञाताः श्रेष्ठसैन्यसमन्विताः।
अभ्येत्यानंसिषुः सूरीन् मानुचन्द्रारख्यवाक्काः॥
सूरयः शाहिना साकं हर्षात्किष्कादमीमिलन्।
सद्गुणैरंजितस्तेषां सोऽपि सत्कृतिमातनोत्॥
(मानु, 4/13-15)

173-

अथान्येषुः समाहूय प्रीत्या सूरिपुरन्दरान्।
श्रीमानकबूबर क्षमापः सानन्दमिदमब्रवीत्॥
प्रमाणिकृत्य मद्वाक्यं पूर्वं श्रीहीरसूरयः।
श्रीमतां मानुचन्द्राणामुपाध्यायपदं ददुः॥
अस्मदवाक्यादुपाध्यायपदस्यानन्दपूर्वकम्।

नन्दियुष्माभिरेतेषां यथाविधि विधीयताम्॥

सविशेषं पुनः शेषं विशेषज्ञमापत।

युष्माभिस्तन्महः कार्यं स्वयं गत्वा प्रतिश्रयम्॥

(मानु, 4/48-51)

174-

गो महिष्यादिजन्तूनां वधव्याघ्रेषु सूचकम्।

श्री शाहिना स्फुरन्मानं दत्त्वा संमानपूर्वकम्॥

सूरयः समनुज्ञाताः जग्मुर्गूर्जरमण्डले।

रक्षिताः सन्निधावेव श्रीनन्दिविजयाः पुनः॥

(मानु, 4/66-67)

175-

इतश्च हीरसूरीन्द्रैर्विमृश्येति महर्मुहुः।

विनेयानां न क्षेपेणां लामो लामपुरेऽभवत्॥

दीक्षां दत्त्वा ततस्तेषां प्रहितां प्रीतिपूर्वकम्।

सहोदरां भावचन्द्र-सिद्धिचन्द्राभिर्घां शिशू॥

तयोज्यायान् गुरोर्वैयावृत्त्यादिप्रविधानतः।

श्लाघ्यामानोऽस्ति सर्वत्र नन्दिषेण इवापरः॥

कनीयास्तु समग्रश्री सुमगो विश्वविश्रुतः।

अनन्यलब्धसौन्दर्यं न्यत्कृत श्रीतनूद्भवः॥

(मानु, 4/68-71)

176-

अन्येषुः कांतुकायातं सिद्धिचन्द्रमुनिनृपः।

पुरः स्मरमिवाद्राक्षीद्भवमीत्या धृतव्रतम्॥

(मानु, 4/75)

177-

हिरण्यमिव लोहेषु रसेष्विव सुधारसः।

मुख्यः सर्वकुमारेषु कोऽयं मुनिकुमारकः॥

ततः श्रीवाक्कैरूचे- प्रकृत्या विनयान्वितः।

अष्टावधानं विज्ञासमल्लीदामं मधुव्रतः॥

मच्छिष्यसिद्धिचन्द्रोऽयं वैराग्याकृतव्रतः।

साम्प्रतं गूर्जरातो मत्समीपमुपागतः॥

(भानु, 4/80-82)

178-

अतुलां तत्कलां चैनां दर्शं दर्शं चमत्कृतः।

विख्यातं 'सुस्फुहम' इति तस्य नाम प्रदत्तवान्॥

भूयो भूयस्तमित्याह प्रसन्नवदनः प्रभुः।

त्वया मत्सूनुभिः साद्धं स्थेयमत्रैव नित्यशः॥

(भानु, 4/85-86)

179-

अथो महीन्द्रमाज्ञाप्य श्रीनान्दिविजयाः पुनः।

श्रीमत्सूरीश्वरोपान्तं जग्मुर्गूर्जरमण्डलम्॥

(भानु, 4/92)

180-

इतश्च हीरसूरीन्द्राः स्वर्गं लोकमशिष्रियन्।

अनाकर्ण्य तदाकर्ण्य धराधीशः शुचं व्यधात्॥

(भानु, 4/93)

181-

इतः कश्मीर किञ्जल्कपुष्पाद्गमदिदृजया।

प्रतस्थे पृथिवीनाथः पुनः श्रीनगरं प्रति॥

अमन्दानन्दसम्पूर्णः शाहिः सत्कृत्यवाचकान्।

साद्धिमाकारयामास सिद्धिचन्द्रसमन्वितान्॥

(भानु, 4/102-103)

182-

पर्वतान् रत्नपञ्जाल-पीरपञ्जालकादिकान्।

हिमैरभ्रलिहैस्तुंगशृंगानुल्लङ्घ्य दुर्गमान्॥

अमादमत्वाथकश्मीरं दृष्ट्वा काश्मीरमूरुहान्।

प्रफुल्लकुसुमामोदलोलरोलम्ब चुम्बितान्॥

स्थित्वा च कतिचिन्मासांस्तत्राश्चयं दिदृजया।

प्रत्यावृत्त्य पुनर्लामपुरं शाहिरभूषयत्॥ (भानु, 4/106-108)

183-

कुरंगीडयासक्तः कुरंगेणान्यदा नृपः।
शृंगग्रेण तथा विद्धो यथा मूच्छामुपेयिवान्॥
तत्प्रधातप्रतीकारानन्तद्धाम विधापयन्।
सपत्राकृतितस्तस्थां पंचादशदिवसान्नृपः॥

(मानु, 4/109-110)

For the incident, refer to Abul Fazl, Akbarnama,
english translation by H.Beveridge, vol.III,
pp.1061-62.

184-

मानुचन्द्रा अपि श्रीमत् सिद्धिचन्द्र समन्विताः
समीयुःशाहिना सौद्धं पाठयन्तश्च तत्सुतान्॥
सिद्धिचन्द्रोपरिस्नेहस्तत्र शाहेर्महानमूत।
यदीहां चक्रे पात्रास्तदुत्संगेऽपि वद्धिताः॥
तत्र चिन्तामणेश्चैत्यं प्रारब्धमपि तज्जनैः।
शाहिव्युद्ग्राहितो मिथ्यादृष्टिभिस्तन्न्यवारयत्॥
कृतवांस्तुत्पुनः सद्यः शाहेर्विज्ञप्तिपूर्वकम्।
सिद्धिसौधसमारूढं सिद्धिचन्द्रः स्वशक्तितः॥

(मानु, 4/115-118)

185-

इतः सौराष्ट्राष्ट्रेऽस्मिन् तीर्थे श्रीविमलाचले।
चैत्यं तन्मूलचैत्यान्तः प्रकुर्वद्भिः स्वगर्वतः॥
बभूव श्रीतपागच्छ श्रद्धालूनां मनस्विनाम्।
सौद्धं खरतरश्चाद्वैरतुलः कलहोदयः॥

(मानु, 4/119-120)

186-

अस्मिन्ततः परं नव्यं चैत्यं न क्रियतामिति।
श्रीवाचकवराःशाहेः स्फुरन्मानमकारयन्॥

(मानु, 4/122)

- 187 - अन्यादा धर्मसंवाद सादरदमापुरन्दरम्।
 पूर्वं तत्रत्य संघेन प्रणुन्ना गुरवो वदन्॥
 श्रीबहनिपुरे भूरि भूरिभिर्मरितोऽभितः।
 वर्तन्ते रम्यहर्म्याणि महंभ्याश्च सहस्रशः॥
 सर्वदशीनिदेवानां नैकदेवकुलानि च।
 प्रासादः किन्तु जनानामस्मिन्नैकोऽपि विद्यते॥
 (भानु, 4/134-136)

- 188 - तन्निशम्याभवम्भूमान् विषण्णहृदयस्ततः॥
 चिकीर्षुस्तत्पुरं जैनप्रासादंभूरि भूषितम्॥
 स्वीयाधिकारिणस्तेषां श्राद्धानाहूय भूपतिः॥
 तत्कृत्यकरणादेशं प्रादादत्युगशासनः॥
 (भानु, 4/138-139)

- 189 - इत्थं श्री पाठक प्रष्ठोपदेशात्तत्र जज्ञिरे।
 प्रासादोपाश्रयादीनि श्रेयः कृत्यान्त्येनकशः॥
 (भानु, 4/146)

- 190 - सिद्धिचन्द्रान् सहस्र सहादाय सस्नेहं पार्थिवः क्रमात्।
 उग्रसेनपुरं प्राप पौरकुलपुत्रोरुगौरवः॥
 (भानु, 4/149)

191. For the identification of Khurram, the son of
 Mirza Aziz Koka, see Abul Fazl, Ain-i-Akbari,
 eng. translation by H.Blochmann, vol.I, p.346;
 Foot Note 16 in M.S.Commissariat, A History of
Gujarat, vol.II, p.36.

192-

इतश्चाजीजकोकारव्यस्तनूजः सुरमाभिधः।
 उपत्यकास्थितं चैत्यं विमलाद्रेरपातयत्॥
 आधित्यकामूलचैत्यं काष्ठैस्त्वापूर्य सर्वतः॥
 इत्येषवह्निनात्कर्तुं यावदत्यन्तदुष्टधीः॥
 श्रीमद्विजय सेनाख्यसूरीणां लेखहारकः॥
 आगत्य सिद्धिचन्द्राणां तावल्लेखं प्रदत्तवान्॥
 तदन्तर्लिखितं तच्च वृत्तान्तमवबुध्य ते।
 गत्वा कृत्वा च विज्ञप्तिं शाहेः पत्रमकारयन्॥
 तत्पत्रप्रेषणादेव सिद्धिचन्द्रैर्विनिर्ममे।
 शङ्खजम् गिरेर्मूलं चैत्यो पद्मववारणम्॥

(भानु, 4/152-156)

193-

अथो शाहिसलेमस्य शाहि ज्येष्ठांगजन्मनः।
 देशोऽभूद् गुर्जरस्तत्र सामन्तान् प्राहिणोच्च सः॥
 ते चाकब्रबरभूमत्तुः स्फुरन्मानं न मेनिरे।
 अमारिप्रभृतिश्रेयः कृत्ये विघ्नस्ततोऽभवत्॥

(भानु, 4/168-169)

194-

तन्निशम्याभवद्भूमान् विषण्णहृदयः क्षणम्।
 तन्निवृत्तिकृते तेभ्यः पत्रकृत्वाऽथ दत्तवान्॥

(भानु, 4/172)

ततः प्रभृति सर्वत्र शुल्कादीनां निवर्तनात्।
 तद्देशेष्वभवन् लोकाः सर्वेऽपि निरूपद्रवाः॥

(भानु, 4/173)

CHAPTER VI

AKBAR AND THE JAINS: KHARATARAGACCHA

AKBAR AND THE JAINS: KHARATARAGACCHA

It was not only the Jains of Tapāgaccha order who influenced Emperor Akbar but the Jains of Kharataragaccha order were also instrumental in transforming the religious ideas and thoughts of the great Mughal. The Karmachandra Vamśōtkīrtanakam Kāvyaṃ throws considerable light on this point.

Karmachandra Vamśōtkīrtanakam Kāvyaṃ, as is evident from its title, is a panegyric extolling the lineage of Karmachandra, a devout Jain minister in Akbar's reign. The concluding verses of the book tell us that it was written in V.S.1650 (1594 A.D.) at Lahore by Jayasoma Sūri, who was a disciple of Kṣemarāja Sūri of Kṣemakīri Śākhā in the 38th regnal year of Akbar.¹

Apart from confirming the episode of bestowing respect and honour on Jinachandra Sūri by Emperor Akbar, which is narrated in detail in many other literary works of Jains, the book throws considerable light on many contemporary historical men and events. Karma Singh, an ancestor of Karmachandra, was the prime minister of Lūnakarṇa. This Karma Singh, in V.S.1541 (A.D.1485) got built the city of Vikramapur (Bikaner) in the form of a big fort.²

Then we find a mention of Vara Singh, the younger brother of Karma Singh, who from Muzaffar Shah, the ruler³

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of Champapur, got a farman for the pilgrimage of Śātrunājaya hill and other places of pilgrimage like Vimalāchala, Arbud (Ābu) and Raivatādri. It is also said that on his way to pilgrimage of all these places, he was honoured by Muzaffar Shah, the ruler.⁴ Nāgarāja, another ancestor of Karmachandra, who was the minister of Jait Singh, the king of Jāngala deśa (Mārwar), was wise enough to conclude a treaty with Sher Shah Sur on behalf of his king to defend his territory from the attack of Māldeva of Jodhapur.⁵

After Jait Singh being killed in the war, Māldeva winning the ⁴country of Jāngaladeśa, returned to his capital, Jodhpur as a tiger returns to his den. Turning the hostile army out of his country, killing the soldiers in war, capturing his (King's) territory, winning the appreciation of his enemies and taking revenge against the hostile army of Māldeva, requesting Sher Shah Sur, he returned alongwith his army. Nāgarāja, a loyal minister of his king, got Kalyāṇamallārāja anointed by the hand of Sher Shah Sur.⁶

When this brave minister (Sangram Singh) came to Chitrakūṭa (Chittor), he was given special honours by Rāṇā Udai Singh.⁷

At the time of his King's (Rāṇā Udai Singh's) marriage, he distributed costly gifts among the guests, and

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thus pleasing them and spending more than any⁸ other King spent on the occasion, he enhanced the grace of the ceremony. He was successful in concluding a treaty with Haji Khan⁹ and Hasan Kuli Khan and thus protecting the Jain temples and Jain laity of his state from the¹⁰ Muhammadans.

The minister Sangram Singh had two sons, Karma Chandra and Yasasvi¹¹. By and by Karma Chandra became expert in the ministerial work whom King Kalyāṇmalla appointed his ~~master~~ minister in appreciation of his¹¹ intelligence and abilities.

Under the patronage of Kalyāṇmalla and his son prince Rai Singh, Karma Chandra once desired to go to¹² Jalaluddin Akbar for service alongwith the prince The king Kalyāṇmalla told Karma Chandra that he (king) had everything with him but he should endeavour to fulfil the desire of his (king's) ancestors. He (king) further told him that if he (king) could sit even for an hour in the balcony of Subhatpur (Jodhpur) fort, he (the king) would perform the lotus worship. His (Karma Chandra's) heart set on his master's desired goal (occupation of Jodhpur fort), Karma Chandra started serving Jala¹³uddin (Akbar) alongwith prince Rai Singh.

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Getting Jodhpur from the Shah (Akbar), Karmachandra¹⁴
made king Kalyāṇmalla sit in the balcony of its fort.

Karmachandra asked the king (Kalyāṇmalla) that
for four months of rainy season oil makers, potters
and confectioners should stop their professional work.
The business community in the city should not be charged
maltax (Salestax). Similarly in the transaction of sheep etc.¹⁵
state tax of one-fourth should not be charged. Kalyāṇmalla
gladly accepted his request and further bestowed on him
and his progeny four villages till the rule of his lineage¹⁶
lasted.

Once rebel Mirza Ibrahim came to Nāgapur (Nagaur)
near the border of his territory with desire to occupy Delhi
whom minister Karmachandra, following his king Rāi Singh,
defeated his (Mirza's) army in the battlefield and thus the¹⁷
braveman became victorious.

Once the minister (Karmachandra) sent by king Rāi Singh
in the company of the Shah (Akbar) to Gujarat, defeated¹⁸
Mirza Muhammad Hussain.

When the Mughal army attacked Arbud (Ābu) Karmachandra¹⁹
by the order of the Shah (Akbar) protected the Jain temples
of the place.

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With the grace of Rashtrakuta (Rathore) king Rāi Singh, he (Karmachandra) got released the captured ladies in Samiyānka (Samana).²⁰

When Mughal Tursam Khan plundering the area of Shivapuri, collected more than one thousand Jain idols and brought them to the Shah's (Akbar²¹) fort, the minister (Karamachandra) got the idols released by offering Dinars (gold Mohars).²¹ He also got released the captive businessmen of Gurjardeśa (Gujarat) brought by Tursam Khan by offering²² due monetary compensation.

With the grace of Rāi Singh, the minister (Karmachandra) got prohibited felling of all the trees in the desert area (Marumaṇḍala). Getting authority over Sindh territory which was under the rule of Rāi Singh, he protected fish²³ in Satlanja (Satluj), Jheka (Jehlum), Rāvī and Sindh.

From his two wives Karmachandra got two sons who were as handsome as Aśvini Kumārs and whom Emperor Akbar named as Bhāgyachandra and Lakshmichandra as if through them Bhāgya (good luck) and Lakshmi (the goddess of wealth) entered Karmachandra's house. Thus through the grace of Dharma (faith) and through the honour of Rāi Singh, the²⁴ progeny of Karmachandra entered the services of the State.

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Having many forts under his command, through the wisdom of his minister (Karmachandra) and by the grace of Akbar Jalal^uddin, King Rāi Singh became a Panjahazari.²⁵

Reposing his full confidence in Karmachandra, the Shah (Akbar) made him incharge of his treasury and for keeping his cavalry and infantry etc., he made him the ruler of Tasam territory (Tosham area).²⁶

Once Salim, the son of Sultan, begot a daughter under the bad constellation of Mūla (gaṇḍamūla). The Shah (Akbar) then called all the court astrologers headed by Shaikh (Abul Fazl) for the performance of rituals to remove the bad effects of Mūla constellation. He also called minister Karmachandra and asked him for the arrangement of performing rituals according to Jain rites for the purpose. Respecting Shah's (Akbar's) wishes Karmachandra arranged for the special rites of propitiatory ~~ba~~athing (Shāntisnāna) with silver and golden pitchers. At the time of ominous lights (Mangaldīpa) Shaiku ji, the son of Shah, also attended the ceremony²⁷ and offered ten thousand rupees.

Once in the company of the scholars, who were engaged in discussing merits and demerits of different tenets

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the Shah (Akbar) enquired that who was a master in Jain philosophy. He was told that a great scholar guru Jinachandra was the master (of the Jain Philosophy). The king further enquired about the disciple of Jinachandra in his court for which he was given the name of his minister Karmachandra. The Shah called Karmachandra and asked him to arrange for bringing his guru to his religious assembly. With the Shah's farman, two messengers²⁸ were sent to Gujarat for bringing the guru. Guru Jinachandra received Shah's letter at Stambhatīrtha²⁹ (Khambhat) and started for the capital. On his way crossing Shivapuri,³⁰ Javalapur³¹ (Jalor), Pallipur³² (Pali), Medinitaṭa³³ (Merta), Nagapur³⁴ (Nagaur), Riṇinagar³⁵ (modern Reni in Churu district), Saraswati Pattan³⁶ (Sirsa), Muni Jinachandra came to Lahore and his meeting with the Shah was arranged by the minister (Karmachandra) on the day of his arrival.³⁷

The Shah asked Muni Jinachandra to grace his religious assembly.³⁸

The Emperor (Akbar) requested Muni Jinachandra to initiate him in the path of mercy and to do so as his mind may become firm in it and also his sons mind may become merciful. He also requested him to visit his

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place at least once a day, as he was free to come to and
³⁹
 go from the court as he liked.

Thus on the request of the Shah(Akbar) Muni
 Jinachandra stayed there for the rainy season, delivering
 his religious discourses on mercy. Once he learnt of
 the destruction of Jain temples near Dwārka and asked
⁴⁰
 the Shah (Akbar) for their protection. The Shah gladly
 put Jain places of pilgrimage like Pundrīkāchala
 etc. under the protection of his minister Karmachandra
 and stamping with his own seal, the Shah issued a farman
 of in the name of Azam Khan (Governor of Gujarat) for
⁴¹
 the purpose.

Once desirous to go to Kashmir, the Shah, while
 in his boat, asked the minister (Karmachandra) to call
 Muni-Jinachandra to him so that he may give him the desired
 religious benefit. When guru Jinachandra came, the
 Shah was pleased to have his darśana and on auspicious
 day declared seven days of lunar Āṣāḍha month from 9th
 to 16th bright half, as non-killing days. Getting his
 farman of non-killing reduced to writing, the Shah offered
 the same to Muni Jinachandra on 11th Shambah. To please
 the Shah many rulers in their respective territories
 declared 15 or 20 days, 20 days or 25 days, one month

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or two months as non-killing periods. Then he requested Muni Jinachandra to stay at Lahore and asked Man Singh⁴² to accompany him (Akbar).

Pleased with Man Singh's behaviour and attitude, the Shah finding him to be non-desirous of anything else,⁴³ declared that no fish be killed in Kashmir.

Thus we find that the religious policy of the Mughal Emperor was having a deep influence of Jain faith. Akbar gathered good points of many faiths and religions and moulded his pattern of life under their influence. A number of such points were common to more than one faith. But the most important influence in Akbar's life was that of Jain saints and Jain faith. We would not take here into consideration certain common factors among the religions of Hindus, Buddhists and Jains but take into account only an exclusive tenet of Jain faith on which rests its practical existence and conspicuous distinction from other faiths that is the extreme view of non-killing of living beings. From 1578 to the last days of his life Emperor Akbar remained constantly in touch with Jain saints and scholars of one shade or the other. During this period as he progressed in years his faith in non-killing of living beings grew

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stronger and stronger and he started leaving the habit⁴¹
of meat-eating by ~~and~~ by, ultimately shunning it altogether.
As we have seen in the previous pages, that he issued
many orders for the non-killing of living beings,
abolishing Jaziya and pilgrimage tax and performed many
other such noble deeds under the influence of pious and
great Jain saints.⁴⁵ But the most important and marvellous
influence in his life is that of shunning meat-eating
altogether. Because of this very fact certain scholars
have gone to the extent of declaring that ~~perhaps~~ he⁴⁶
had become a Jain in his last days. This is the one
wonderful deed which the Jain saints ~~could~~ achieve
through influencing a very intelligent and great ruler
of India.

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- 1- श्री जैन चन्द्र सुगरो राज्ये विजयनि विपदाबल जयिनि।
क्रमतो नृपविक्रमतः खभूतस्सशि (1650) मितेवर्षे ॥526॥
साहि श्रीमदकब्बर राज्यविनादखिललोकसुखहेतोः।
अष्टत्रिंशे संवते लाभकृते लाभपुर नगरे ॥527॥
विजयदशम्यां विजयाजयादिविबुधावलीभिरुपचरितं।
पार्श्वे मानसविषयं कृत्वा विजये मुहूर्तेऽस्मिन् ॥528॥
श्री जिनकुशलाभ्याये श्रीमच्छ्रीदौमकीर्ति शाखायां।
श्री दौमराजशिष्य प्रमोदमाणिप्रव्यगणिशिष्यैः ॥529॥
श्री जयसोमैर्विहिता धीसखंश्यावली गुरोर्वचसा।
श्लोकैः प्राथमकल्पिक मतिवैभव हेतवै मृदुभिः ॥530॥

(कर्मचन्द्रवंशोत्कीर्तनकं काव्यम्, 526-530)

- 2- कर्मसिंहो महामंत्री लूणकणस्य संसदि।
शोभाविषयको मंत्रवैभवान्निहताहितः ॥
लूणकणस्य साम्राज्यतिलकं येन कारितं।
सत्यसन्धेन सद्बुद्ध्या भूमिपालात् शिशोरपि।
विधुवारिषि भूतेन्दु (1541) प्रमिते वत्सरे सुधीः।
सद्दुर्गं नगरं मंत्री निर्ममे विक्रमाह्वयत् ॥

(कर्मचन्द्र, 158-160)

For the corroboration regarding the building of Bikaner fort and city, see Imperial Gazetteer of India, vol.VIII, pp.217-18.

3. For the identification of Muzaffar Shah, referred to, see E.C.Bayley, History of Gujarat, p.243.

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"वरसिंहो महामात्यो वीरमादेवीसतीवरः।
 धर्मकर्मसु निष्णातः पुष्पाति स्म सुहृज्जनम्।"
 चंपापुरे मदप्फरशाहेः शत्रुजयाद्रियात्रायाः।
 फुरमानमासवान्यो षण्मास यावदुपजीव्यः।"
 राज्ञा दुर्गस्य दुर्गस्य तालिका कर्सात्कृता।
 यस्य सर्वोऽपि लोकानां न्यायश्च विषयीकृतः॥
 तीर्थेषु पुण्यहेतोर्विमलाब्धिरवताद्रिरूपेषु।
 मुक्तीकृततीर्थं पथं यात्रां यः संघयुग्विदधे॥
 मार्गे चकारचतुरो लभनिकां लामकारणं मंत्री।
 समानितो मुदप्फरनाम्ना श्रीसाहिना बहुशः॥

(कर्मचन्द्रो 183-187)

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मालदेवेऽन्यदा सेनासनाथे च जांगलावनी।
 जिघृक्षति महामात्यं जेतृसिंहोऽवदत्तरां।
 मंत्रिराज बली राजा मालदेवोऽस्मदादिभिः।
 असाध्यास्तेन नानेन स्पृष्टां सार्द्धं गुणावहा।
 श्रूयतेऽत्र समागता यावन्नायाति स स्वयं।
 तावत्पुरैव मंत्रोऽत्र कार्यः कः पुनरागते।
 "गूढमंत्रस्ततो मंत्री राज्ञा मंत्रितवत्कृत्ति मंत्रितवानिति।
 सैरसाहिरिहाराध्यो विना तं न स्वकामितं॥

(कर्मचन्द्रो 205-208)

राजन्य सैन्यमादाय दायोपायविशारदः।
 शकुनानुमितस्वार्थसिद्धिः साहिमुपेयिवान्॥
 गजाश्वकरमव्रातमुपदीकृत्यसेवया।
 शूरत्राणं सुरत्राणं प्रीणयामास मंत्रवित्॥

For details see R.C.Majumdar, The Mughal Empire,
 pp.81-82.

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मालदेवोऽपि संग्रामे जेतृसिंहे मृते सति।
 जंगलं देशमादाय दरीमिव पुरीगितः॥
 साग्रहं साहिमन्यर्थं सममेवास्य सेनया।
 वैरिमल्लमुद्रवास्य रणे हत्वा च तद्मटान्।
 स्वदेशमात्मसात्कृत्वा शोभामासाद्य वैरिषु।
 वैरिनिर्घातनं कृत्वा व्यावृत्तोऽयं स्वसाहिना।
 साम्राज्यतिलकं साहिकरेणाकारयत्तरां।
 कल्याणमल्लराजस्य स्वामिधर्मधुरंधरः॥

(कर्मचन्द्र 0 218-221)

For the identification of Kalyanamalla, Zamindar
 of Bikamir, see Abul Fazl, Ain-i-Akbari, eng.
 translation by H. Blochmann, vol. I, p. 384,
 (under Rai Rai Singh) and p. 448;

Note:- There is a reference about Sangram Singh,
 a Jain minister attached to Sher Shah's court.
 He is supposed to have influenced Sher Shah
 in the abolition of pilgrimage tax on Śatmuñjaya
 temple. This shows that the Jains maintained their
 relations with the rulers of Delhi even during the
 period of Afghan-Mughal contest for supremacy in
 Hindustan.

श्री सैरसाहिः संग्रामं मुदितमानसो विधिना।
 ज्ञात्वा बुद्धिनिधानं मन्त्रिपदे यं दधाति स्म।

यः कृतवान् करमुक्तं तीर्थं शत्रुजयं न करमुक्तं।
 सेवकलोकं कृतवान् समागदेयो जनादेयः।

(कर्मचन्द्र 0 234, 236)

- 7- बलमानो महामंत्री चित्रकूटमुपागतः॥
रानकोदयसिंहेन विशिष्यबहुमानितः॥
(कर्मचन्द्र 241)
- 8- This Haji Khan was the governor of Sher Shah Sur
at Alwar. See for detail Abul-Fazl, Ain-i-Akbari, eng.
trans. by H.Blochmann, vol.I, p.335 and 379,
R.C.Majumdar, The Mughal Empire, pp.106-07;
K.C.Jain, Ancient cities and Towns of Rajasthan,
p.382;
9. About the identity of Hasan Quli Khan of Nagaur
see Agarchand Nāhtā, Yuga Pradhan Shri Jina Chandra
Suri, pp.50-51.
- 10- शोभां यो यज्ञात्रायाश्चित्रकूटे निजेशितुः।
विवाहेऽन्यमहीशेभ्योऽधिकां चक्रेथितपणात्।
हाजीखा हसनकुलीखानाभ्यां सह विहाय संधियः।
निजराज्ये जैनमन्दिरसाधर्मिकरक्षणं विदधे॥
(कर्मचन्द्र, 255-256)
- 11- मंत्रि संग्रामसंभूतां कर्मचन्द्र यशस्विनी।
कर्मचन्द्रः क्रमान्मंत्रकलासु कुशलोऽभवत्॥
कल्याणमल्लभूपतिरमात्यमदवीमदात्प्रयत्नेन।
यस्य प्रशस्यलक्षणमतिविभवो वीक्ष्य सविशेषम्।
(कर्मचन्द्र, 260-61)

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12-

राज्ञः कल्याणमल्लस्य सुदृष्ट्या कुमारश्रयात्।
मन्त्रीशः साहसी सोऽमृतसिंहः प्रचारितो यथा॥
सोऽन्यदा श्रीकुमारेण सार्द्धं सेवाचिकीर्षया।
जलालदी सुरत्राणसमीपे गन्तुमेहत्॥

(कर्मचन्द्र 267-68)

For the identification of Rāi Singh referred to
here, see Abul Fazl, Ain-i-Akbari, eng. trans.
by H. Blochmann, vol. I, p. 384;

Badauni, Muntakhabu-T-Tawarikh, eng. trans.
by Lowe, vol. II, p. 137.

13-

घराधीशोऽवदत्सर्वं वस्तु वेविद्यतेऽद्य मे।
उद्यमस्तु त्वया कार्यः पूर्वजेष्वप्यपूर्णः॥
यद्येकामपि घटिकां गवाक्षामारूह्य सुमटपुरं दुर्गं।
तिष्ठामि रणेश्वर तदा करिष्ये कमलपूजां॥
दुःसाधामिति संघां सफलयितुं विक्रमाकर्णस्य।
श्री राजसिंहसहितोऽनुद्यवार जलालदीसाहिम्।

(कर्मचन्द्र 270-72)

14-

साहिप्रदानयोगाद्योऽधपुराधीशतां समासाद्य।
कल्याणमल्लराजो येन गवाक्षे पुरा न्यस्तः॥

(कर्मचन्द्र 275)

15-

चाक्रिकाः कुम्काराश्च तथा कांदविका अपि।
वर्षासु चतुरो मासान् प्रदेशे संतु निःक्रिया॥
नादेयो राजदेयांशो मालाख्यो वणिजां पुरे।
तथा शुल्केऽपि तुर्योऽंशः स्रष्टादिकरोपमः॥

(कर्मचन्द्र 279-80)

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16-

दत्तमेतन्मयामात्य याचितं त्वमतः परम्।
 अयाचितमिदं प्रीतिप्रदेयं स्वीकुरु स्वतः॥
 मदीया सन्ततियविदास्ते च तव संततिः।
 मत्साम्राज्ये चतुर्गामी भवत्संततिसात्कृता॥
 (कर्मचन्द्र 0 282-83)

17-

अन्यदा मीरजाख्या भृत्स्वामिद्रोही समागतः।
 इब्राही नामको नागपुरासन्न स्वसीमनि॥
 दिल्ली राज्यमुपादित्सुः श्रुत्वा नरनराननात्।
 सेनां संनह्य मंत्रीशो रायसिंहनृपानुगः।
 तां जित्वा वाहिनीं हत्वा वैरिणां रणकर्मणा।
 जयमासादयासा साहसैकशिरोमणिः।
 (कर्मचन्द्र 0 285-87)

For the details about Ibrahim Hussain Mirza's
 designs, see Abul Fazl, Ain-i-Akbari, eng.trans.
 by H.Blochmann, vol.I, p.349;
 R.C.Majumdar, The Mughal Empire, ~~vol.III~~, p.127.

18-

अन्यदा साहिना साद्वैर्गोर्जरानियायिना।
 गतेन रायसिंहाज्ञानुगतेन मनस्विना।
 महंमदहुसैनाख्यः ख्यातो यो मीरजाख्यया।
 निर्जितः स्वामिसान्निध्यात् किमशक्यं महात्मनाम्॥
 (कर्मचन्द्र 0 288-89)

Abul Fazl, Ain-i-Akbari, eng.trans. by H.Blochmann,
 vol.I, pp.399-400;
 R.C.Majumdar, The Mughal Empire, ~~vol.VII~~, pp.127-128.

19- मुद्गलसैन्याक्रान्तेऽहुं दालये येन साहिवचनेन।
बिहिता सुतीर्थे रक्षा चेत्यानां रक्षाणादेव॥
(कर्मचन्द्र० 292)

20- राष्ट्रकूटकुलोत्तंसराजसिंह प्रसादतः।
मोचिता येन लोकानां बन्दी च समियानके॥
(कर्मचन्द्र० 297)

21- मुद्गलतुरसमखानो विलुटयन् सारशिवपुरीविषयं।
समधिकसहस्रमाणाः प्रतिमा जग्राह या जैनीः।
साहिद्वारे प्राप्तास्ताः संवीक्ष्य प्रमोदमेदस्वी।
मन्त्रीशो मोचितवान् भक्त्या दीनारदानेन॥
(कर्मचन्द्र० 306-307)

22- For the identification of Tursam Khan, see
Abul Fazl, Ain-i-Akbari, eng.trans. by H.Blochmann,
vol.I, p.364-366 where he is mentioned as Tarson
Khan.

22- तुरसमखानानीतां गौर्जरविषयाश्रितां वणिग्बन्दीं।
तद्वेद्यविणार्पणविधिना यो मोचयामास॥
(कर्मचन्द्र० 311)

23- क्लेदनं सर्ववृक्षाणां निखिले मरुमण्डले।
निषिद्धं राजसिंहस्य प्रसादेनैव मन्त्रिणा।
यो रायसिंहराज्ये प्राप्य श्री सिन्धुमण्डलप्रभुतां।
सतलजं फेकरावी सिन्धुषु मनीषावनं विदधे॥
(कर्मचन्द्र० 320-321)

24-

तस्य पुत्रां शुभकारां यमं संजातो स्त्रीयुगांगजा।
साहिदत्ताभिधानां द्वौ नासिक्याविव सुन्दराः॥
माग्यचन्द्रस्तयोराख्यौ लक्ष्मीचन्द्रोद्वितीयकः
माग्यं लक्ष्मीश्च यद्व्याजादायाते किं यदोकसि॥
एवं धर्मप्रसादेन कर्मचन्द्रः सुसंततिः।
सिंहसन्मानसंपर्काद्राज्यकार्यकरोऽभवत्॥

(कर्मचन्द्र० 329-331)

25-

अकबर जलद्वीपेन प्रसादतोऽनेक कोट्टबलकलितः।
मंत्रिकृतमंत्रयोगात् पंचसहस्रपतिर्जज्ञे॥

(कर्मचन्द्र० 334)

26-

गजं घनस्य यस्य द्राक् चकार करगोचरं।
साहिर्विश्वासमासाद्य विश्वविश्वाससद्मनः॥
वाजिसमाजपत्त्यादिलोकसंवास हेतवे।
तासाम् देश साम्राज्यं ददौ तस्मै महीपतिः॥

(कर्मचन्द्र० 356-57)

27-

मूल नष्टात्रेदोकेण युता जाता सुतान्यदा।
श्री सलेमसुरत्राणमन्दिरे सुतसुन्दरे।
ततः श्रीसाहिना शेष प्रमुखा विबुधा नराः।
तद्दोषस्य प्रतीकारकृते व्यापारिता ननु॥
समाहूय ततोऽमात्यं साहिरेवं समादिशत्।
श्री जैन दर्शने शान्तिविधियौऽस्ति विधेहि तत्॥
समान्य साहिसंदिष्टं विशिष्टविधिनामुना।
कारितं शान्तिकस्नानं स्वर्णं रूप्यमयैर्घटैः॥
मांगल्यदीपवेलायां सैखुजीसाहिनन्दनः।
आयातः सत्कृतो रौप्यसहस्रदशकापणात्॥

(कर्मचन्द्र० 358-62)

- 28- वन्यदाकोविदव्यूहे गुणामुणाविचारिणि।
 प्रगुणे साहिराह स्म को गुणी जैनदर्शने॥
 जिनचन्द्रो गुरु प्रौढमाहात्म्योऽस्ति महामतिः।
 श्रुत्वोक्तं साहिस्त्रादात् कःशिष्योऽमुष्य वर्तते॥
 कर्मचन्द्र इति प्राज्ञैरुक्तेथाहूय मंत्रिणं।
 साहिःप्राह गुरुस्तेऽत्र यथायाति तथा कुरु॥

(कर्मचन्द्र 365-67)

- 29- Stambhtirtha is modern cambay which is situated at the head of the gulf of Cambay, on the north of the estuary of the river Mahi, 52 miles south of Ahmedabad."
-Imperial Gazeetteer of India, vol.IX, p.206.
30. Shivapuri is modern Sirohi which was the capital of erstwhile Sirahi state in Rajputana, situated at about 16 miles North-west of Pindwara station on the Rajputana-Malwa Railway."
-Imperial Gazetteer of India, vol.XXIII, p.37.
31. For the importance of Jalor as a centre of Jain religion and culture, see K.C.Jain, Ancient Cities and Towns of Rajasthan, pp.187-191.
32. Pali as an important town of Jain culture and religion, refer to K.C.Jain, Ancient Cities and Towns of Rajasthan, pp.292-297.
33. K.C.Jain, Ancient Cities and Towns of Rajasthan, pp.177-179.

34. For the importance of Nagaur as a centre of Jain religion, see K.C.Jain, Ancient Cities and Towns of Rajasthan, pp.246-250.
35. "Headquarters of the Nizamat and Tehsil of the same name in the erstwhile state of Bikaner, Rajputana, situated ... about 120 miles north-east of Bikaner city. The town is walled and possesses a handsome Jain temple built in 942 so solidly that the masonry is almost as strong now as when new ..."
- Imperial gazetteer of India, vol.xxj, p.278
36. Saraswati Patan is modern Sirsa, a district of Harayana State, about the antiquity of Sirsa town, see Imperial Gazetteer of India, vol.XXIII, p.45.

37 - फुरमानकरोदारसौरत्राणनद्वयं।
प्रेषितं(ः) गोजरयात्रायां गुरोराह्वानहेतवे॥
साहिपत्रसंभासाथ स्तम्भतीर्थं यतीश्वराः।
जिनचन्द्राः समाजुग्मू राजधानीपुरं ततः॥
पुनः शकुन सामग्री संजातद्विगुणाद्यमाः॥
विद्वत्यमध्यमार्गेण संघं वदाम्य गोजरम्॥

भूत्वा शिवपुरीमध्यं लात्वा लाभं दयामयं।
 सुरत्राण प्रमुप्रत्तं प्राप्ताजावालपूर्वम्॥
 प्रेषितः साहिना तत्र फुरमानयुगध्वगः।
 ध्यात्वेति गुरवो दुःखं भान्पुयुःसत्तरागतेः॥
 विज्ञापितं च पत्रे गुरुभिः कार्यं न देह दोष्यम्।
 ससुखं ससुखं शनकैः शनकैर्मार्गं समेतव्यम्॥
 स्थित्वा जावालपुरे वर्षावासं ततः कृतोल्लासं।
 मासे सहसि विजृम्भुरवो गुरुदेवतदीदिने॥
 पल्लिपुरमेदिनीतट नागपुरादिषु पुरेषु भूयस्सु।
 संघकृतोत्सवनिवहा गुरवोबहु साधुपरिकारिताः॥
 विक्रमपुरीय संघं नागपुरे वन्दनार्थमायातं।
 व्यापारित बहुकृद्धिं वंदाप्य ततोविहृतवन्तः॥
 मरुविषय मध्यमार्गं ग्रामग्रामास्तिकव्रातं।
 वंदापयंत ईयुः श्रीपूज्याः श्रीरिणी नगरे॥
 कतिचिद्दिनानि तत्र स्थित्वा समहं समाधियोगेन।
 सचिवस्य मत्तिकर्तुः साचिव्याद्वीरदास्य॥
 अवगाह्य वत्सविषमं सरस्वती पत्तनादि पुरमध्ये।
 भूत्वा भूतानुग्रहपरास्ततो लाभपुरमीयुः॥
 प्रवेशदिन एवात्र मेलिता येन मंत्रिणा।
 जिनचन्द्राः ससंमानाः श्रीसाहेमहवासरे॥

(कर्मचन्द्र० 389-381)

38-

उक्तं च साहिनास्माकं धर्मगोष्ठीं वितन्वताम्।
 युष्मादृशाः निराशंसाः स्युस्तदा तत्र सुन्दरम्॥

(कर्मचन्द्र० 384)

6
12

39-

पुनरुक्तमिवामाति सर्वमाशास्यमात्मनि।
 ममाशीस्तादृशीदेया यथा स्यान्मे दयालुता॥
 तादृशी मतिरस्माकं दयायां विद्यते स्थिरा।
 तादृगस्मदपत्येऽपि यथा स्याद् यत्यतां तथा॥
 एकशो दर्शनं देयं युष्माभिः प्रतिवासरं।
 अस्माकं धर्मवृद्धये अवारितगतागतैः॥

(कर्मचन्द्र 387-89)

40-

Sh. Agar Chand Nāhtā refers to this incident in his
Yuga Pradhan Shri Jina Chandra Suri, p.89 wherein
 Naurang, Khan has been mentioned as the
 destroyer of Dwārka's Jain temples;
 According to Abul Fazl, Ain-i-Akbari, eng.trans.
 by H.Blochmann, vol.I, p.354, he served in Gujarat.

41-

श्री साहेराग्रहात्तत्र धर्मगोष्ठी परायणाः।
 दयाधर्म वितन्वाना वषांवासं वितेनिरे॥
 अन्यदा द्वारकासन्न चैत्यध्वसेऽमुना श्रुते।
 श्री जैन चैत्य रक्षायै विज्ञप्तः श्रीजलालदीः।
 नाथेनाथ प्रसन्नेन जैनास्तीर्थास्समेऽपिहि।
 मंत्रिणात् विहिता नूनं पुंडरीकाचलादयः।
 आजमखानमुद्दिश्य मुहु मुद्रितं निजमुद्रया।
 फुरमानमदात्साहियस्य प्रीणितमानसः॥

(कर्मचन्द्र 394-97)

"Following upon the recall and final departure of

Abdurrahim Khan from Gujarat, Akbar appointed his foster-brother, The famous Mirza Aziz Koka, known as the Khan-i-Azam, to the viceroyalty of Gujrat, for the second time, and the latter arrived at Ahmedabad in June, 1590."

M.S. Commissariat, A History of Gujarat, vol. II, p. 24.

Abul Fazl, Ain-i-Akbari, eng. trans. by H. Blochmann, vol. I, p. 178;

R.C. Majumdar, The Mughal Empire, ~~vol. VII~~, p. 146.

42-

कश्मीरान् गन्तुकामेनान्यदा नो मध्यवर्तिना ।
 साहिना मुदितेनैव मुदितो मन्त्रिनायकः ॥
 जिनचन्द्रास्त्वया तूष्णीं ब्राह्मवाण्या वचसा मम ।
 धर्मलाभो महास्तेषां मया देयोऽस्ति वाङ्कितः ॥
 पूज्या अपि तदाहूताः ययुः श्री साहिसन्निधौ ।
 श्रीगुरोर्देशनादेव नन्दितोऽभून्नराधिपः ॥
 शुचिमासे शुचां पक्षे प्रसन्नो दिनसप्तकं ।
 नवमीतो ददौ साहिरमारिगुण पावनम् ॥
 एकादशसु शुबेषु फुरमानानि साहिना ।
 अमारिघोषणां कर्तुं लेखयित्वा पितान्यहो ॥
 पातिशाहिमनोह्लाद हेतवे निखिलैरपि ।
 देशाधीशः स्वदेशेषु दश पञ्चाधिकान् दिनान् ॥
 दिनानां विंशतिं कैश्चिदन्यस्तत् पञ्चविंशतिम् ।
 मासं मासद्वयं यावदपरैरमयं ददे ॥
 ततोऽन्त्याय संदिष्टं पूज्या लामपुरेपुरे ।
 तिष्ठंतु मानसिंहास्तु संतु साकं मयाधुना ॥ (कर्मचन्द्र ३२९ - ४०६)

43-

क्रियातुष्टैरतोऽस्माभिर्निरीहस्यान्यवस्तुनि।

कश्मीरेषु ददे भीनाभयदानं समीहितम्॥

(कर्मचन्द्र, 428)

44-

Al-Badaoni, Muntakhabu-T-Tawarikh, eng.
trans. by N.H.Lowe, vol.II, p.331;R.C.Majumdar, The Mughal Empire, p.137; (~~vol.VII~~)

45.

For the abolition of Pilgrim tax and Jaziya,
see Abul Fazl, Akbarnama, eng.trans. by Elliot
& Dowson, The History of India, vol.VI, pp.29-30.

46.

Ishwari Prasad, A Short History of Muslim Rule
in India, p.406;Agar Chand Nāhtā, Bhanwar Lal Nāhtā,
Yuga Pradhan Shri Jina Chandra Sūri, p.118.

CHAPTER VII

JAINISM: JAHANGIR AND HIS SUCCESSORS

As an heir-apparent to the Mughal throne, Jahangir had the chances to come into contact with the Jains at the time of his father, Akbar's rule. He might have shown interest in Jains and Jain Ācharyas even when he was a prince.¹ We gather it from the Karmachandra Vamśotkīrtana-kam Kāvya² that at the instance of Karmachandra, the Jain minister, Jahangir confirmed the title of 'Yugapradhāna' on Jinachandra Sūri of the Kharataragaccha and also he conferred the title of Jinasīmha on Man Singh, the disciple of Jinachandra Sūri.² He also declared non-killing of all the water creatures in Stambhatīrtha for the full one year on the request of the Jain minister.³

JAHANGIR AND VIJAYADEVA SURI

In the 17th Canto of Vijayadeva Māhātmyam of Vallabh Upādhyāya, we find Emperor Jahangir's meeting with Vijayadeva Sūri. It is narrated in this canto that once Emperor Jahangir was camping at Maṇḍapa (Mandu).

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This Emperor of Hindus and Mohammadans, Jahangir was having in his court religious discussions on all the six schools of philosophy by the learned scholars and it was decided that Jain philosophy was best in all the philosophies where⁴ in charity, penances and high character ruled supreme.

The Emperor enquired from Chandu, the leader of the sangha, where his religious guru Vijayadeva Sūri was and why did he not meet him (the Emperor)? Chandu replied to the Emperor's query that at that time, Vijayadeva⁵ Sūri was staying at Stambhīrtha (Khamabat). The Emperor issued a farman for inviting the Jain guru and handed⁶ it over to the sangh leader Chandu. On the bright half of 'Āśvin's 13th day Sh. Vijayadeva Sūri reached Mandu. Chandu reported the arrival of Vijayadeva Sūri to the⁷ Emperor with pleasure. On the next day i.e. on the 14th day of bright half of Āśvin at midday the Emperor received the Jain ascetic at his Tasbikhānā (Prayer House). The Emperor held discussions with the Jain ascetic on religious⁸ matters in seclusion.

The Emperor was very much pleased after such religious⁹ discourses and appreciated the Jain religion. He told the Jain ascetic that as he had already the title of Tapa for his sect, he was conferring on the ascetic the title of

7/3 Jahangir. Mahā-Tapā.¹⁰ Declaring this the Emperor asked
 sangha leader Chandu to hold a function for the purpose.¹¹
 Thus Vijayadeva Sūri became known by the title of 'Bādashāh
 Jahāngīr Mahā Tapā'.¹²

In the last the writer says-- Sh.Vijayadeva Sūri
 is a blessed man in whom penances and brilliance are
 accumulated, who is the best in the sphere of philosophies
 and the very sight of him is a matter of pleasure, thus
 Emperor Jahangir Sālim Shah praised the Jain guru in the
 assembly of many kings.¹³

This very episode of Vijayadeva Sūri's meeting with
 Jahangir is also narrated in brief in the Devānand
 Mahākāvya of Sh.Megha Vijaya Upādhyāya. It is narrated
 there— once Emperor Jahangir invited the Sūri (Vijayadeva
 Sūri), who reached there adding to his fame and glory.
 The Sūri was received by the faithful devotees in the city
 (Mandu) with pomp and show. Sh.Vijayadeva Sūri replied
 to the queries of the Emperor (Jahangir) relating to
 religious matters in such a befitting manner that the
 Emperor was very much pleased with him. Thus pleased
 with his penances and scholarship, the Emperor bestowed
 on him the title of Mahātapā by which all the opponents of
 Sūri, who were feeling jealous of him, lost all their hopes.¹⁴

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JAHANGIR AND ĀCĀRYA BHĀNUCHANDRA AND SIDDHICHANDRA

Bhānuchandraganīcharita of Siddhichandra Upādhyāya also contains references to Jahangir's relations with Jain Ācāryas, Bhānuchandra and Siddhichandra. It is narrated there- At the end of 23rd year (Bhānuchandra's stay at the court) Bhānuchandra Upādhyāya alongwith his disciple Siddhichandra happily informing the king (Jahangir), returned to Ahmedabad after traversing the long route¹⁵ and being honoured, on his way, by the Jain devotees.

It was after sometime that a Jain lady devotee known as Lāli started a function for the installation of Jain idols in the temple of Patan. To behold the ceremony many Jain sanghas came from different villages to the city and though it was quite long and wide still it could not contain all the people in it. It was at the time¹⁶ of Jalayātrā that the local ruler Sadulla¹⁷ (Navazish Khan, the governor of Patan) forbade the procession because of some mischievous backbite. Finding no other alternative she (Lāli) requested Bhānuchandra to get the things set right. At that time Siddhichandra who had come to the place, said that it was the work to be done by him and his guru should not be burdened with this labour. He went unchecked by the door keepers and sat near Mirza Sadulla (governor of Patan). When questioned about the purpose of

7/5 his arrival there, he told the ruler that why did he obstruct to the good deed which might prove to be a wedge in their friendship? Being taunted thus the Mahammadan ruler felt a bit ashamed and asked him (Siddhichandra), what good could he do to him. On this, Siddhichandra asked the ruler to come to the Jain Upāsraya himself and appease his guru (Bhānuchandra), take part in the Jalyātrā and get the blessings in two ways. He accepted his proposal and did it in the same way. 18

A farman of Emperor Jahangir was received at Rājnagar (Ahmedabad) by Gulī Khan (Mirza Shams-ud-din, who was serving as deputy viceroy of this province for his father Mirza Aziz Koka), the ruler of the province, that Bhānuchandra along with Siddhichandra should be sent to the Emperor's (Jahangir's) court. Learning about their stay at Patan, he sent his bodyguards and invited Mādhavadāsa, a Jain devotee of the place, respectfully. Reaching Ahmedabad alongwith Siddhichandra and after meeting the ruler, Bhānuchandra started his journey (to Agra) . On their way teaching and preaching Jain faith in every village, they came to Ugarsenpur (Agra). 20

Learning from Rāmdāsa about the arrival of Bhānuchandra alongwith Siddhichandra, the Emperor invited them to his court. Welcoming them, he asked them to come to 22

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him daily.²³ Unique in his personal charm and qualities, Siddhichandra was asked to appear before the Emperor²⁴ daily for at least a few moments.

Once, while Siddhichandra was speaking on religious matters, Emperor Jahangir questioned him in between that how many years were over from the time of his birth in the performance of austerities. In return, the reply²⁵ was twenty five years. Looking at his qualities of mind and physique, the Emperor told him that he was shining with the luster²⁶ of his youth and that was the age for his love for ladies and pleasures of the body, then why did he offer himself at the altar of austerities?

The reasons which were forwarded by the Jain Muni for the penances in his very youth, astonished the²⁷ Emperor and he remained silent for a while.

Being persuaded on behalf of the Emperor ~~of~~ to leave the way of asceticism, Siddhichandra stuck to his faith firmly and did not oblige the Emperor by obeying²⁸ his command. The Emperor got annoyed with him. Ultimately the Emperor ordered him to live in the woods for the defiance of his orders. He stood unwavered before him and obeyed his order. The Emperor also issued a general farman that all ascetics living in his territory should²⁹ live in the forest because that was their proper place.

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The lucky one Bhānuchandra, because of his innumerable pious deeds, was honourably kept near him by the Emperor. But Siddhichandra went to the city of Malpur³⁰ (in Jaipur state).

One day while Emperor was sitting in his court with a good mood, he saw Bhānuchandra in a depressed mood. He asked the Jain monk the reason of his sadness calling him near himself.³¹ Bhānuchandra gave the reason of being sad, the remoteness of his disciple Siddhichandra at that time. Listening to Bhānuchandra's reason and remembering the episode, he (Jahangir) thought of Siddhichandra's firmness in his faith.³² Repenting at his own misdeed, Jahangir, sitting at that very place, got a farman written for the recall of Siddhichandra. Siddhichandra also after receiving those orders, started from the city of his stay (Malpur in Jaipur state) for Agra where he was received with full pomp and show and his fame spread to all the four sides.³³

The above given references clearly indicate that though Jahangir was not so favourably disposed towards religions other than Islam, yet Jains could maintain good relations with the Mughal ruling house during his regime. Not only this, the Jains even succeeded in getting farmans issued in favour of non-killing of animals from

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the Emperor Jahangir.³⁴ The high esteem in which Bhanuchandra and Vijayadeva were held by the emperor and the affection shown by him towards Siddhichandra, make it evident that during the Jahangir's regime Jains were having ample influence over the emperor and were successful in continuing the good relations with the ruling house.

The policy of tolerance in the matters of religion and a secular imperial attitude towards the subjects of different faiths which was at its peak at Akbar's time in the Mughal house, started declining during his successors of the great Mughal Emperor. During the successive reigns the policy of secularism started waning which culminated in the form of bigotry and religious intolerance with Aurangzeb on the scene. But this is amazing as well as pleasing for a student of history to know that even under these trying circumstances the Jains could maintain good relations with the Mughals during the reign of Shah Jehan and Aurang Zeb inspite of their not so tolerant an attitude. There is no doubt that the position of Jains declined as that of other Hindus, in the political and administrative spheres but the business activity of the Jains and their position as financiers of the royal house remained undisturbed. If we are to give credence to the

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farmans issued by Shah Jehan, Murad and Aurangzeb in favour of a famous Jain house of Sheth Shantidas Jawahri of Ahmedabad and preserved in the family by the Nagar Sheth successors then it becomes amply clear that the Jain financier of Ahmedabad wielded much influence with the ruling Mughal house and was held in much respect by Shah Jehan and even Aurangzeb.

As the documents preserved in the family of Anandji Kalyanji of Ahmedabad, the successors of Sheth Shantidas who was a contemporary business ~~m~~agnate of Shah Jehan and Aurangzeb show that Sheth Shantidas extracted many farmans in favour of the preservation of Jain temples from Shah Jehan³⁵ and from Aurangzeb for the continuity of the business activities of his family and return of the loans advanced to the royal personages³⁶ in their financial distress.

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NOTES TO CHAPTER VII

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1

1- Agar Chand Nāhṭa, Bhanwar Lal Nāhṭa,
Yuga Pradhan Shri Jina Chandra Suri, p.120.

2- श्रुत्वेति सस्मितः स्माह जहांगीर जलालदीः।
तदाम्नायमुवाचमेषां मया नाम तदपितम्।।
श्रीजिन सिंह सूरिरेव नामधेयं सदर्थकम्।
मानसिंहस्य शक्त्यापि सिंह तुल्यस्य सर्वथा।।
(कर्मचन्द्र० 437-38)

3- इत्युक्तेसाहिना मंत्री वदति स्म विदावरः।
अमारिघोषणा कार्या कार्ये स्मिन् धर्मवृद्धये।।
(कर्मचन्द्र० 442)
ततः श्रीस्तम्भतीर्थी यादोनायकयादसाम्।
आवर्ष त्याजिता हिंसा साहिना दूरदर्शिना।।
(कर्मचन्द्र० 444)

4- अथात्रावसरे श्रीमन्मण्डपं सर्वसम्पदाम्।
पत्तनं मण्डपं नाम बामात्युत्सवमण्डपम्।।
पातिसाहि-जहांगीर-सिलेम साहिरुत्तमः।
हिन्दू-तुरुष्क भूपालनायकस्तत्र शोभते।।
पातिसाहि सभासीना विद्वांसोऽन्ये जना अपि।
दर्शनानां शुभां षण्णां धर्मवातां जुगुर्मिथः।।
तद्यथा दर्शनेष्वेषु सर्वेषु जैन दर्शनमुत्तमम्।
दानं तपः क्रिया क्लृप्ता शीलं श्रेयश्च यत्र यत्।।
(विजयदेव-माहात्म्यम्, 17/1-4)

For Jahangir's visit to Mandu, see Beni Prasad,
History of Jahangir, p.253.

- 5- मोचन्दू संघपञ्च क्वासिधर्माचार्यस्तवाधुना।
विजयदेवसूरीन्द्रज्ञे नाऽमिलत्स कथं च नः॥
तदा चन्दूरिति प्राह पातिसाहिं कृताञ्जलिः।
अस्ति सम्प्रति सूरीन्द्रः स्तम्भतीर्थगुरुर्मम॥
(विजयदेव 17/7-8)

- 6- फुरमाणं तदालेख्य सूरेराह्वानसूक्तम्।
चन्दूसंघपतेहस्ते पातिसाहिरदान्मुदा॥
अवदद् वदनाञ्चेत्थं मदीयमहदीं वरम्।
मुञ्च सूरीश्वराह्वानहेतवे मुखहेतवे॥
(विजयदेव 17/10-11)

- 7- मण्डपं नगरं सूरिः प्राप्नोद् दिव्यमहोत्सवैः।
आश्विनस्यावदातस्य दिवसै हि त्रयोदशे॥
ततश्चन्दूः प्रसन्नात्मा पातिसाहिं न्यवेदयत्।
आगतो भवदाहूतो विजयदेवसूरिराट्॥
(विजयदेव 17/19-20)

See M.S. Commissariat, A History of Gujarat, vol. II, p. 264.

- 8- आश्विनस्यावदातस्य चतुर्दशदिने शुभे।
मध्याह्ने तसबीखाना स्थाने सूरिवरोऽव्रजत्॥
पातिसाहि तदोत्थायाम्यागत्य च पदत्रयम्।
अभ्यवन्दत पादाब्जं श्रीसूरेः पुण्ययोगतः॥
(विजयदेव 17/23-24)

धर्मगोष्ठीं वरिष्ठात्मा गरिष्ठेन गुणैः सदा।
श्रीसूरिणा सह श्रीमान् पातिसाहिव्याधरहः॥ (वही, 17/25)

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9- कृत्तव्यं धर्मसद्गोष्ठीं पातिसाहिरमादत।
श्रेयानेतस्य धर्माऽयमवादीदितिचाद्मुतम्॥
(विजयदेव 17/31)

10- तपाबिरुद इत्यस्ति भवतां प्राक्तनस्सदा।
सदातस्त्वं मु मदुक्तोऽसि जहांगीर महातपाः॥
(विजयदेव 17/32)

See in detail M.S.Commissariat, A History of Gujarat, vol.II, p.264.

11- पातिसाहिरिति प्रेम्णा निवेद्य विरुदं मुखात्।
चन्दूसंघपतिं प्राह कुर्वित्सस्य महोत्सवम्॥
(विजयदेव 17/36)

12- पातिसाहि-जहांगीर-महातपा अयं गुरुः
विजयदेव सूरीन्द्र इति ख्यातोऽभवद्मुवि॥
(विजयदेव 17/42)

13- धन्योऽयं कृतपुण्योऽयं तपस्तेजः समुच्चयः।
दर्शनेषुत्तमं चास्य दर्शनं सुस्कारि यत्॥
एवं प्राशंसतानेकमूपलोकसभास्थितः।
पातिसाहि जहांगीर-शिलेमसाहिरहो गुरुम्॥
(विजयदेव 17/44-55)

14- अन्यदाऽऽजुहवत् सूरीन् श्रीजहांगीरसाहयः।
उपेयिवांसि कतरिस्तयशांस्यधिकान्यथ॥
सोत्सवं सूरिरप्येतत् पुरीमजातशात्रवीम्।
श्रियं श्रयन् आद्वजनैः प्राप्नोति स्म परिष्कृताम्॥
तथाऽवादि नृपपृष्टे धर्मार्थं सूरिभिर्विवः॥
राजन्यकान्युपायज्ञेयथा मुमुदिरेतराम्॥
अथ तं भूमदाऽऽचख्यौ हृष्टस्तत्तपसाविमो।

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विश्वानि चक्रे श्लोकैरेकाथानि चरेस्तव।
महातपा इति क्षोणीमतांऽस्याख्यां तदाम्यधात्।
ततः कुपताः क्षोणीशाः स्वयं मत्सरिणः परे॥

(वि देवानन्द महाकाव्यम्, 2/123-127)

15-

अथ श्रीवाचकोत्तंसाः सिद्धिचन्द्रैः समन्विताः।
त्रयोविंशतिवर्षान्ते मुदा विज्ञप्य तं नृपम्॥
तत्तद्ग्रामसमायातासंघसामन्तसत्कृताः।
क्रमादहम्मदावादं मूषयांचक्रेतराम्॥

(मानुचन्द्रगणिवरितम्, 4/182-83)

16-

See Abul Fazl, Ain-i-Akbari, eng.trans. by
H.Blochmann, vol.I, p.392;

M.S.Commissariat, A History of Gujarat, vol.II,
p.256.

17-

ततः कियद्दिनेस्तत्र आद्या लाल्यमिधानया।
वारब्धस्तीर्थकृत् बिम्बप्रतिष्ठाया महोत्सवः॥
नैकग्रामागतैः संघैस्तद्दृष्टा समुत्सुकैः।
विस्तीर्णमपि संक्षीर्णं भवत् पत्तनं तदा॥
जलयात्राक्षणेऽकस्मात् सादुल्लाभिधमूमुजा।
क्षणेऽपि तश्चक्रे निदेशस्तन्निषेधकृत्॥

(मानु 4/196-98)

18-

अनन्यगत्या नूचानैः प्रोचे श्रीवाचकान् प्रति।
श्रीमद्भिरेव कर्त्तव्यं कृत्यं गत्वाऽन्यथा स्थितम्॥
तत्क्षणे सिद्धिचन्द्रास्ते तत्रागत्येत्यवादिषुः।
कार्यमेतन्मयाकार्यं न कार्यं मद्गुरोः श्रमः॥

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पूर्वसंस्तवतो द्वारि धारिता नैव वैत्रिमिः।
 गुत्वा चापाविशन् मीयासादुल्लानुप सन्निधौ॥
 किमुद्दिदश्यागता यूयम् इत्युक्तास्ते तमभ्यधुः।
 श्रेयःकृत्येकिमारब्धो विघ्नःश्रीमद्भिरीदृशः॥
 आवयोःप्रीतिविच्छेदनिदानं तत् त्वयाकृतम्।
 सोऽपि तैरित्युपालब्धो लज्जानम्रो मनागभूत्।
 ब्रूत किं वः प्रियं कुर्याम् इत्युक्ते ते च तं जगुः।
 आगत्योपाश्रेयपूर्वं प्रीणयित्वा च मद्गुरुन्।
 द्वेषापि श्रीफलं ग्राह्यं जलयात्रामहोत्सवे।
 तत् तदुक्तमुरीकृत्य तथैव कृतवान् पुनः॥

(मानु 4/200-207)

19-

See Abul Fazl, Ain-i-Akbari, eng.trans.
 by H.Blochmann, vol.I, p.346 and 499;

M.S.Commissariat, A History of Gujarat,
 vol.II, p.260.

20-

इतःशाहेः स्फुरन्मानं श्रीराजनगरे तदा।
 अगात् श्रीमज्जिहांगीर (रिः) कुलखानस्यरक्षितुः।
 सिद्धिचन्द्रैः समेताः श्रीभानुचन्द्राः मदन्तिके।
 प्रेष्या इति तदन्तः स्थं प्रमेयमबुध्य सः॥
 स्थितांस्तान् पत्तने ज्ञात्वा प्रेष्यस्वीयांगरक्षकम्।
 तत्र माधवदाशारव्यं ससत्कारमजुहवत्॥
 आगत्याहम्भदाबादं मिलित्वा तं नृपं पुनः॥
 सिद्धिचन्द्रान् सहादाय वाचकेन्द्राः प्रतस्थिरे।

(भानुचन्द्र 4/210-213)

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21-

For the identification of Ramdāsa, see Abul Fazl, Ain-i-Akbari, eng. trans. by H. Blochmann, vol. I, pp. 539-540.

22-

प्रतिग्रामं प्रतिद्रुगं कुर्वन्तः शासनोन्नतिम्।
उग्रसेनपुरं प्रापुः पुनश्चित्रावहमहेः।
बागतां श्रीमानुचन्द्र-सिद्धिचन्द्रौ बहिःस्थितौ।
रामदासादिति श्रुत्वा श्री शाहिस्तावजूहवत्॥

(मानु० 4/217-218)

23-

स्वागतं स्वागतं चेति प्रश्नपूर्वमपूर्वमुत्।
बागन्तव्यं मदध्यणी नित्यम् इत्यवदत् पुनः॥

(मानु० 4/222)

24-

अनन्यजन्यसौजन्यलावण्यगुणशालिनः।
सिद्धिचन्द्राः प्रकुर्वन्तु प्रत्यहं मत्पुरः क्षणम्॥

(मानु० 4/222)

25-

व्याख्यानं कुर्वतां तेषां परमागवतां सताम्।
अन्तराले विमृश्यान्तः किञ्चिदित्युक्तवान्नृपः॥
परब्रह्मप्रसक्तानां व्यतीतानि कियन्ति वः।
प्रारभ्यजन्मतोऽब्दानि प्रोचुस्ते पञ्चविंशतिः॥

(मानु० 4/235-236)

26-

लक्षणानि निरीक्ष्यन्ते क्षोणिरक्षोक्षमाणि ते।
प्रोल्लसच्चारुतारुण्यो मगवन्। मासते भवान्॥
वयसीद्ध(?) ततस्ताम्रतरुणीकरणोचिते।
सौख्यं विषयिकं त्यक्त्वा किमात्मा तपसेऽपितः?॥

(मानु० 4/238-239)

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- 27 - इत्युक्ते तदभिप्रायं जानन् राजाऽनुतस्थिवान्।
आनन्दमग्नो रोमांचस्तोमांचिततनुश्चिरम्॥
(मानु० 4/258)
- 28 - इत्याद्युक्तेऽपि मन्त्रयाधैः स्वधर्मेनिर्भरं दृढाः।
मेनिरे तद्वचो नातः क्रुद्धस्तान् नृपतिर्जगौ॥
(मानु० 4/315)
- 29 - आदिशच्च वने वासं निजाज्ञोल्लंघनान्नृपः॥
(मानु० 4/332)
- इत्येतदप्युरीकृत्याप्रकम्पास्ते प्रतस्थिरे।
श्री शाहिश्चेति सर्वत्र स्फुरन्मानमलीलिखत्॥
मद्देशवर्त्तिमिश्चान्यैर्वनेस्थेयं मुमुक्षुभिः।
निःस्पृहानां यतीनां यत् स्थितिस्तत्रैव युज्यते॥
(मानु० 4/233-234)
- 30 - अगण्य पुण्य सौभाग्यशालिनः स्वीय सन्निधौ।
सत्कृत्य शाहिना श्रीमद् वाचकेन्द्रास्तु रक्षिताः॥
भव्यानां बोधिबीजानि कुर्वन्तो निर्मलानि ते।
सिद्धिचन्द्रास्तु संप्राप्ताः श्री मन्मालपुरं पुरम्॥
(मानु० 4/335-336)

- 31- Malpur was headquarters of the Tahsil of the
same name in the erstwhile Jaipur state situated
about 55 miles south-west of Jaipur state.
(For details see Imperial Gazetteer of India,
vol.XVII, pp.94-95).

- 31- अन्येषुः श्री सुरत्राणः समासीनः शुभाशयः।
 अद्राक्षीद् वाचकान् बभूव वीक्षापन्नानिव मुहुर्मुहुः॥
 कस्मात् कश्चिन् महान् खेदः श्रीमतामघ दृश्यते।
 अप्राक्षीच्चेति सस्मेहं तानाहूय स्वसन्निधौ॥

(मानु० 4/338-339)

- 32- दूरस्थ शिष्यरत्नस्य वियोगकमसम्भवः।
 तथाप्येष महाराज साम्प्रतं मम बाधते॥
 इति श्रीवाचकप्रोक्तं श्रुत्वा स्मृत्वा च मूविभुः।
 स्वधर्मं दृढतां तेषामिति चित्ते व्यचिन्तयत्॥

(मानु० 4/341-342)

- 33- स्वागोविषण्णस्तत्रैव निषण्णः स प्रसन्नदृक्।
 बाह्वातुं सिद्धिचन्द्राणां स्फुरमानमलीलिखत्॥
 तेषां सम्प्राप्य तत् प तूर्णं शुभादकीर्तिमिवात्मनः।
 विहगैर्वैदितोत्साहाः पुरात् तस्मात् प्रतस्थिरे।
 क्रमाच्च प्राविशन्नुच्चैर्नानाश्चर्याविहगैः॥
 उग्रसेनपुरं तेषां कीर्तयश्च दिगन्तरम्॥

(मानु० 4/344-346)

- 34- For the order of non-killing of animals by Jahangir
 see Emperor Jahangir's Wakiat-i-Jahangiri, eng.
 trans. by Elliot & Dowson, The History of India,
 vol.VI, pp.286 and 362;

Memoirs of the Emperor Jahangir, eng.trans.
 by Major David Price, p.13.

- 35- See Rishabhadasa Ranka, Tirtha Raksaka Sheth
Shantidas, pp.14-21.

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For detailed information see M.S.Commissariat,
AHistory of Gujarat, vol.II, pp.140-149.

CHAPTER VII I

CONC LUSION

CONCLUSION

The study of the subject in the foregoing chapters reveals that Jainism and its followers had come into direct contact with the Muhammadan rulers in the beginning of the 14th century, when Ala-ud-din Khalji was the ruling Sultan at Delhi. The contacts might have been established earlier but definite and direct literary references are available from the time of Khaljis only. By this time, Islam had its foot-hold on Indian soil, and the India of the past had lost its power to assimilate and absorb the foreign elements as an integral part of the main socio-cultural stream of the land. Islam on the other hand, was a proselytising religion backed by armed forces during the medieval times, therefore, during the reign of the Sultans of Delhi, India was being ruled through the military power of the rulers. The only relation between the rulers and their subjects was that of the victor and the vanquished.

The Sultanate of Delhi was a theocracy as far as the distinction between the ruling Muslim class and ruled Hindu subjects was concerned. Under the Sultans, Hindus were not considered equal to the Muslim subjects of the state. They were considered as second rate citizens under the protection of the Muslim rule, having a number of

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restrictions over their religious activities. They were not allowed to erect new temples and to repair old ones. They had to pay Jaziya. Pilgrimage tax was levied on them for visiting their holy places. They were not supposed to criticise the Quran, the prophet and Islam. They were not allowed to marry Muslim women and were prohibited from riding fine horses and drinking in public. Reconversion of Indian Muslims to Hindus was also not permissible. On the political side, Hindus were denied the high ranks in military and civil services. However, they were employed as petty revenue and accounts officials since no suitable numbers for such services were found amongst Muslims.

Notwithstanding these disabilities imposed upon Hindus, the Sultans of Delhi could not conform to the strict laws of an Islamic state. Under the direct rule of the Prophet and his companions, the Muslim state could be considered a true theocratic state but after him and his four Khalifas no other ruler enjoyed the same status as an infallible religious head. The elective nature of the Khalifate was not well established on account of the absence of the method of election and qualifications of the members of the college of electors. Whosoever, occupied the throne through any means, was virtually considered having been elected. States never bowed to any outside authority, as Islam never had an organised consecrated

c/3

Church charged with the official interpretation of the law. However, leaving apart a few, almost all the Sultans of Delhi tried to maintain their relations with the Khalifa considering him their nominal head. They persecuted the infidels, propagated Islam and conquered territories in the name of Islam, hence it was but natural that they remained linked with the Islamic world, otherwise in their realms they were independent rulers and not acting, in the real sense, as agents of any outside authority. In India, where a large majority of population was non-Muslim, it was not possible to persecute or to convert all the people enmasse. Therefore, they had to act according to the demands of the times relaxing or ignoring the implementation of the state rules dealing with the non-Muslims especially where Muslim population was in negligible numbers. In big cities or provincial seats of the states Hindus faced more difficulties as far as the religious activities were concerned in comparison with their co-religionists in the countryside where they enjoyed better freedom in the performance of their public festivals and religious rites.

With the passage of time and under the impact of Islam, social conditions in general were also changing. Howsoever, strict the state rules might have been, the people at large could not be checked for long from coming

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closer to each other and influencing each other's thinking and ways. Moreover, the Hindus who were converted to Islam under the fear of death or some other compelling circumstances, could not be cut off from their past suddenly. They carried into Islam some of their ideas and traditions even when they were forcibly converted to Islam.

Nathyogis had started influencing the thoughts of the Sufi saints earlier and thereafter Bhagavatism started reasserting itself through Bhakti movement under the influence of Ramanand and his pupils in Northern India. The Bhakti movement, both Nirguna and Saguna, became a powerful instrument of reconciliation between Hinduism and Islam. It had its counterpart in Islamic mysticism. Jains in these conditions were working silently in their own ways, they being generally a rich business community were a very powerful financing source for the rulers whom they could ignore only at their own peril. Moreover, the all embracing ideas of the Jain religion made them come closer easily even to the Muslim rulers without losing their own ideas. It is, therefore, not surprising that the Jains, perhaps, were the first to make a rapport with the Muhammadan rulers not only with a view to safeguard their own faith but to see ~~allround~~ understanding among different ideologies and the establishment of peace throughout the land for the welfare and prosperity of its people. We have, therefore, seen that the Jains and

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Jain saints had established very cordial relations with the Muslim rulers continuously after they had come in contact with the Khaljis.

The study of history, if its purpose is not simply to record the past events and thought currents but to make them good guides for the coming generations with a view of human prosperity and understanding, then the history of Jainism, particularly when viewed from its relations with the Muhammadan rulers of medieval India, would perhaps be a very good guide in this sphere. The history of Jainism reveals that it laid stress more on quality than on quantity. It is, therefore, to be noted that though it did not swell in numbers like Buddhism, yet it could not be made a negligible entity in its own native place. The catholicity of its views could make it acceptable even to the religious fanatics. The rulers of sultanate period, who were otherwise the persecutors of non-muslims, could be mellowed down towards Jainism and at times could be influenced by the Jain pontiffs. No doubt the Jains being a trading community in general could see the safety of their interests in the prevalence of peace rather than confrontation, and the alien rulers could not afford to ignore the perennial financing source for their treasuries, but still the credit for understanding between the two goes to the very idea of

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Jainism which firmly believes in 'Anekānt' and 'Syādvāda' which cultivate one's mind to think that truth is something which may be partly with everyone but not wholly with anyone, and all the views in the matters of metaphysics may be valid from a particular angle. No place is given ~~to~~ in Jainism for the condemnation of others' faiths and views but simultaneously a meticulous observance of their tenets and rituals is stressed upon. It is because of this fact that Jainism could hold its purity from the malicious medieval Tantrism which polluted almost all indigenous systems of thought but could not influence Jainism. The very tenets of Jainism stood in good stead for the Jains to make rapport with the alien Muhammadans and to hold still firmly their own faith. Ahimsā is a key-note of both Hinduism and Buddhism but with the Jains it is the very soul of the faith. The compassion for creation in Jainism is at its extreme which has a universal appeal to the humane.

Apart from the Sultanate of Delhi, the dynastic history of Malwa from 14th to the middle of the 15th century presents a harmonious cultural blend because of ~~influence~~ the policy of toleration of the Muslim rulers under the influence of Jains. In Gujarat, too, where orthodox Muzaffarshahi rulers were inimical towards non-Muslims, the Jains could flourish and their pontiffs

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continued to inspire the devout and added to the Jain literature a lot. No doubt with that dynasty of rulers, the Jains and Jain saints could not establish very good cordial relations but still they could, perhaps, keep the sting off, otherwise they would not have flourished to such an extent under their rule.

There are stray references that even Babur, whose rule in India was very brief, was influenced by the Jains who in turn honoured Anand Rai, a Jain. Akbar, the Great is known for his policy of religious toleration and a secular outlook in dealing with his subjects of different faiths. It is said that he followed the policies of orthodox faith in the beginning but as soon as he became his own master, he reversed the whole policy of religious persecution, issued orders permitting the Hindus to reconvert to their own faith who had been forcibly compelled to accept Islam earlier. Many factors might have gone to form the personality of Akbar, as it stood clearly distinct from other rulers of his time, which made him great for all times to come. There can be no doubt that Akbar was a shrewd statesman who could utilize his Rajput allies for the expansion of his empire and maintenance of comparatively peaceful atmosphere of his regime. But the Jains and Jain Acharyas had played a very important and prominent part in moulding the personality

c/8 of Akbar and influencing his thinking and ways of his living. After coming into contact with the Jains and Jain Acharyas during Gujarat campaign, he continued to be in touch with them and under their influence upto the end of his life. As a result, he had almost become a non-flesh eater and issued farmans and orders for the non-killing of creatures throughout his realm. It certainly bespeaks for the great respect for Jainism and Jain Acharyas who came into his contact. Akbar's policy of patronising Jainism was continued by his successors till Aurangzeb.

When viewed from the above points, the Jains and Jain Acharyas had played a remarkable role in the history of medieval India by coming closer to the alien Muhammadan rulers and establishing good relations with them for the benefit of all the people and the faiths flourishing in this great land of ours.

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